

THE SERVANT OF JEHOVAH

BY THE SAME AUTHOR

THE TEXT OF JEREMIAH

OR, A CRITICAL INVESTIGATION OF
THE GREEK AND HEBREW, ETC.

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THE SERVANT OF JEHOVAH

OR

THE PASSION-PROPHECY OF SCRIPTURE ANALYSED AND ELUCIDATED

BY

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TO THE
REVEREND S. S. NELLES, D.D., LL.D.
FOR THIRTY-SIX YEARS IN HIS LIFETIME
PRESIDENT OF VICTORIA UNIVERSITY
(CANADA)
THIS BOOK IS DEDICATED
AS A TOKEN OF
REGARD AND GRATITUDE

34822

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PREFACE

THIS volume deals with the problem of the Servant in the book of Isaiah. It is a new investigation of a much debated question, each phase of which is here considered, and treated as exhaustively as its importance seemed to demand. I have striven to make it a complete and comprehensive monograph.

My aim has been to exhibit the technical meaning of the term throughout the second half of that book, to demonstrate its collective sense in every place where it occurs, to elucidate the disputed points in connection with each passage, and to show the way in which the New Testament writers have applied the language of that portion of Scripture, which, though Messianic in its application, is not, strictly speaking, Messianic prophecy. How far I have succeeded in what I have aimed to do, I leave to others to decide.

After careful study and close reflection, I came long since to see that the subject could be greatly clarified. Believing that all matters in dispute could be consistently explained by the view presented in

these pages, I determined to give the explanation in such a form that those who have an interest might be induced to read it. And I have extended the discussion to its present length in the hope that it may thus prove the more useful.

The work is designed to meet the wants of Theological students. But, while it is intended largely for use in Schools and Colleges, it has been prepared for general no less than special students of the Bible. Desiring it to be a treatise suitable for all classes of readers, I have not only avoided needless technicalities, but have also employed familiar phraseology. There is nothing in any paragraph which a person of ordinary intelligence may not clearly apprehend.

For the past two decades the subject has occupied my attention. During a good part of that period my mind has been engrossed by it, and I commenced to write on it about fifteen years ago. Having given particular thought to it for so many years, I have come to feel that every feature of it is significant. Hence, in order to produce a very compact volume, I have compressed the matter into the smallest possible compass; and, in order to make the discussion as readable as I could, I have rewritten every sentence several times. But for compression and revision the book would have been nearly twice its size.

Though critical in every respect, the discussion is in no respect polemical, for nothing in the way of

controversy has been introduced. I have examined all the available literature on the subject—recent monographs, as well as standard commentaries ; but, since my aim was wholly constructive, I have quoted only from the works in which I found something to support my view. I have been scrupulous, however, in acknowledging suggestions, and have given the author credit in every case.

To Davidson more than to any other writer I am indebted for a few germinal ideas, though I differ from him on some points of exposition ; but I have also received help from the writings of Delitzsch, of Dillmann, of Cheyne, of Driver, and of Skinner. In discussing words and phrases, each of the last three scholars is especially suggestive ; and I have to acknowledge indebtedness to each of them in the preparation of my paragraphs on stylistic peculiarities. My object was to present such examples as would readily appeal to an English reader.

When quoting from either the Old or the New Testament, I have naturally used the Revised Version, though I have regularly substituted "Jehovah" for "Lord" wherever the former word occurs in the original ; but, for the sake of showing the peculiar structure and of giving a harmonious rendering of the Hebrew, I have made a new translation of all the Servant-passages. In doing that, I have endeavoured not only to translate with accuracy, but also to observe the modern use of *shall*

and *will*, to which the Revisers paid so little regard. I commend my honest endeavour to the kindly consideration of critics.

By competent judges I have been encouraged to believe that this book would fill a gap in the detailed treatment of Old Testament subjects regarded from the standpoint of the Higher Criticism. I ought, perhaps, to tell the reader that I have tried to prepare such a work, and that I know of no other volume that covers the same ground. In this connection, I desire to state that the scope I gave myself did not permit me to discuss the date of certain disputed passages in Proto-Isaiah, in the book of Micah, and in the book of Jeremiah, to which I have had to refer; but I have dealt with each of those passages in such a way as not to mislead the student.

In the chapter on the fulfilment of Israel's mission, I have spoken in strong terms of the work done for mankind by the Jewish Church during the past twenty-five hundred years; but I have not spoken any more strongly than I consider the truth of the matter warrants. My object was not to glorify either Jews or Judaism, for Jesus and the Gospel have been doing that these nineteen centuries, but simply to give what I believe to be a just account of the facts.

When writing that chapter I did not use a word I do not mean, nor did I make a statement I do not

think is true. My sole wish was to be fair to the race from which the Messiah came, to the religion which he perfected, and to the Scriptures which he fulfilled. If Jews should read and appreciate what I have written, I shall of course be very glad. Jews and Christians hold the Old Testament Canon in common; and, owing to the organic connection of their sacred writings and the genetic relation of their essential doctrines, they might come to hold in common the New Testament Christ.

This book has a history which need not be told here. I may just say, however, that it was written under trying circumstances and in the midst of serious embarrassments. The work had to be discontinued almost as soon as it was commenced, and after the composition was resumed it had frequently to be suspended. The interruptions were so numerous, and some of them so prolonged, that it seemed at times as though I could not get the writing finished. Then when, about three years ago, the manuscript was completed, its publication had to be postponed because of professional duties and physical disabilities.

But, notwithstanding the difficulties connected with its execution, the preparation of the work has been a constant source of pleasure, the theme is so congenial and suggestive. And the repeated delays have afforded me an opportunity for fuller reflection on certain doubtful points. I have had the satisfa-

tion, too, of seeing how my view commends itself to various classes of persons; for, besides teaching it to students and explaining it to friends from year to year, I have given the substance of these pages as a course of lectures to popular classes on three different occasions, once in the United States and twice in Canada.

The work is now offered to the public as a modest contribution to the department of historical exegesis. It is sent forth with the hope that it may prove of service in the elucidation of a rich and beautiful subject. If this discussion shall lead those who read it to a proper understanding and a true appreciation of the Prophecy, I shall feel profoundly grateful for the privilege of writing it and abundantly rewarded for my toil.

G. C. WORKMAN.

MONTREAL, *January, 1907.*

INTRODUCTORY REMARKS

THE book of Isaiah is the richest as well as the longest book of prophecy in the Old Testament. It has by far the largest amount of edifying matter. Its expectation of a spiritual king in the first part and of a spiritual kingdom in the second part is so strong that, since the time of Jerome, in the fourth century of our era, it has been regarded by discriminating students as a gospel rather than a prophecy.

But that which Jerome said of Isaiah, assuming him to have been the author of the whole book, is particularly true of the author of the group of chapters analysed in this volume, "He is not so much a prophet as an evangelist." Though we do not know his name, but designate him Deutero-Isaiah to distinguish his discourses from those of Proto-Isaiah, or Isaiah the son of Amoz, he may more justly than the latter be called the Gospel-prophet of the Jewish Scriptures, for he was pre-eminently a proclaimers of good news.

Viewing as evangelical "that which awakens in man's heart the feeling of God's love", one need not hesitate to pronounce his discourses distinctly evan-

gelical. His message bears much resemblance to that of a New Testament apostle ; and his way of working, no less than his style of preaching, was similar to that of an apostle. In spirit it was almost, if not altogether, identical. He had the same devotion to ministry, the same enthusiasm of humanity, and the same hope of salvation for all who would turn from idols to serve the living God.

He may be called the evangelist of the Old Testament for two specific reasons—first, because of his hopeful discourses ; and, second, because of his developed doctrines. The hopeful character of his discourses has been noticed by all thoughtful readers, and the developed character of his doctrines has been remarked by most modern scholars. Some of his doctrines—such as his doctrine of God, his doctrine of divine righteousness, and his doctrine of divine election—have been described in the body of this work ; but a few others are so significant as to merit a brief mention here.

The doctrine of suffering receives from him the fullest expression to be found in the ancient Scriptures, and his treatment of it differs from that of any other Old Testament writer. His teaching on the subject has some affinities with that of the book of Job and also with that of the twenty-second psalm ; but there is nothing elsewhere in the Old Testament strictly parallel with what he presents. The author of Job deals with personal, the author of these

chapters with participative, suffering ; the former treats of its mystery, the latter of its ministry ; the one discusses the relation of suffering to sin, the other its influence on sinners.

Then, in both the book of Job and the twenty-second psalm, the suffering described is involuntary and unavailing ; whereas, in this group of chapters, the suffering described is voluntary and efficacious. Other prophets had perceived that, in the order of Providence, a penal purpose might be served by temporary chastisement ; but this prophet perceives that the sufferings of good men may have a beneficial effect on bad men and a redemptive value for them. It was the unmerited sufferings of the righteous Israelites during the Captivity, he teaches, that formed the atoning element in bringing the rebellious Israelites to rededicate themselves to Jehovah ; and it was through those unmerited sufferings, he indicates, that supreme blessing was to come to mankind.

The doctrine of sacrifice is treated by this prophet in such a way as to show that oblations had for him only a symbolic significance. While he does not repudiate the offering of material objects, he suggests, in harmony with later writers, that they have no value in themselves. They have no influence on God, either in removing his displeasure or in procuring his favour. He implies, also, that sacrifices are acceptable to the Deity only so far as they express a right disposition of the heart. Hence he empha-

sizes the spirit of worship rather than the observance of ritual.

As the conditions of the Exile made the suspension of the sacrificial system necessary, he upbraids the people, not because they have not honoured Jehovah with costly offerings, which in the circumstances must have been impossible, but because they have burdened him with their sins and grieved him by their indifference, not having called upon him, as they should, by pouring out their hearts to him in earnest prayer. Yet, notwithstanding their neglect of him in the past, if they will consecrate themselves to his service for the future, they are promised by his prophet, by reason of his purpose in them, deliverance and restoration.

The doctrine of forgiveness is treated in this prophecy with great clearness and explicitness, and in terms that a Christian theologian might use. The prophet tells the people that, if they will return to Jehovah and confide in him, he will, for his own sake, blot out their transgressions and forgive their sins. For what he is in himself, not in return for anything he has received, and for what he desires them to do in making him known, not on account of anything they have done to render him propitious, he will, on their repentance, not simply remit their sins, but accomplish their redemption. This prophet sees that forgiveness is effected by ethical means, and finds the attribute of reconciliation, as the apostles

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found it, in the divine character; for he shows that God forgives men, when they turn from sin to righteousness, gratuitously, because of his compassionate love.

The doctrine of election, also, is treated with such explicitness by this prophet that, in addition to what is elsewhere said about it in this volume, it claims a few remarks. It is introduced so abruptly and mentioned so frequently and expressed so practically as to suggest that the conception may have originated with him, and the present writer has often wondered whether his teaching in this regard is not older than that contained in the book of Deuteronomy. Let that be as it may, he states the nature and design of God's choice of Israel as no other prophet has stated them. He connects their election with their mission in such a manner as to show that the Israelites were chosen by Jehovah because they were specially fitted to do something for him. The qualification to serve, he sees, creates an obligation to render service. He sees likewise that God has an electing purpose in all nations, and that this nation is selected on the ground of fitness, which is a truly moral ground, to help in the accomplishment of that purpose.

Of all his conceptions, however, that of a national Servant is the most elaborately treated, if not the most highly developed. The treatment is so elaborate, indeed, that one might not improperly speak of it as the doctrine of the Servant. The full phrase

the Servant of Jehovah, though it is rendered in most English versions "the Servant of the Lord". But, for the sake of those who are not acquainted with the original language of the Old Testament, it may here be stated that Jehovah is the term which the Hebrews used to designate the Deity. Being a proper name, and not a title, it should be literally reproduced wherever it occurs in the Hebrew text, as is now done in some editions of the Bible.

The argument of the prophet respecting the mission and destiny of the Servant, though somewhat subtle, is truly philosophical, and reveals a mind that was thoroughly trained to theological thinking. Having possibly been a disciple of Ezekiel, he apprehended all of truth his teacher apprehended, and a good deal more. As the main object of this volume is to expound the passages bearing on the office and work of the Servant, this is an appropriate place to explain the view that seems to do justice to all the facts, and to differentiate it from those of others who have written on the subject. Only the leading views call for much consideration. That the term in question denotes Israel in some sense is quite generally admitted.

It is scarcely necessary, therefore, to say much about the view, so long held in one form or another, that in certain passages the Servant is an individual, because comparatively few scholars hold that view to-day, and because it can be clearly shown that,

even in the most salient passages, the figure is that of a community, not of an individual. The term is not applied to a person in the group of chapters in which its technical use is found, and this prophecy will remain an enigma to those who fail to recognize that fact. Some features of the description, such as that in the seventh verse of the fifty-third chapter, may have been taken from the experiences of a man like Jeremiah, but in that verse there is no reference either to him or to any other single person.

Now is it necessary to say much about the view which has been suggested, but not widely held, that the figure in the fifty-third chapter is the collective body of the prophets, because no representative scholar entertains that theory now. There is only one passage in these chapters in which it is possible to suppose that the prophets collectively are meant, and that is the twenty-sixth verse of the forty-fourth chapter. But, in the judgment of the present writer, for reasons stated elsewhere, the reference in that verse is to the people who are addressed, not to the prophets as a class, though, of course, the members of the prophetic order were members of the community to which the term in question is applied.

Most modern scholars hold that the Servant is always a community, and that he is everywhere Israel. But, owing to the double way in which the term is used of the nation, there is a want of agreement among them in the manner of explaining it. Some

regard the Servant as the empirical Israel ; others regard him as the ideal Israel. Neither of these views is altogether adequate, because in certain passages the concept does not suit the empirical, and in certain other passages it does not suit the ideal, Israel. In the descriptions given of the Servant there is a peculiar blending of the real and the ideal.

These chapters contain two classes of passages—those which describe Jehovah as about to do something for his Servant and those which describe his Servant as having something to do for him. When speaking of God's love for Israel and of what God is going to do for Israel, the prophet thinks of all the people, loyal and disloyal alike, because all who would might share in his salvation ; but, when speaking of what Israel should do for God, the prophet thinks of the pious portion of the people, because only that part of the nation could be really serviceable to him.

The writer of these pages, therefore, holds substantially with Davidson that the Servant is always the Israelitish nation, or the Jewish Church, contemplated by the prophet either from the point of view of its actual condition or from the point of view of its divine vocation. At one time, he regards the people in the light of what they are ; at another time, in the light of what they are to be. There is thus no contradiction in his employment of the term. This view not only does justice to the most impres-

sive passages, but also reconciles the apparently conflicting phenomena.

Some critics doubt the genuineness of the first four verses of chapter forty-two, of the first six of chapter forty-nine, of the middle six of chapter fifty, and of the whole of chapter fifty-three; and they treat each of these sections as an interpolation, claiming that it has no organic connection with the rest of the prophecy. The present writer believes with Budde and the majority of scholars, that these passages are an integral part of the prophecy and that they form an essential element of the prophet's teaching. Moreover, he is forced with Marti to the conclusion that they are an original part of Deutero-Isaiah's book of consolation, because in each case they are closely related to the context. Their kinship with it is so close, indeed, that they cannot be detached from it without serious detriment to it. No corresponding piece of prophecy is more consistently unified or more skilfully arranged.

In the Greek of the first passage and in both the Greek and the Hebrew of the second, the Servant is identified with Israel; and though the word does not occur in either of the other two passages, each one is logically connected where it stands. In each one, also, the Servant is manifestly the loyal Israelites that have suffered on account of their contemporaries, the disloyal Israelites; and in the fourth passage these contemporaries are dramatically re-

presented as acknowledging their guilt. Furthermore, the fifty-third chapter is preceded in the fifty-second by an express command to the people to depart from Babylon, and is succeeded in the fifty-fourth by an urgent call to Zion to get ready to receive her returning children, and that chapter is followed in the fifty-fifth by the promise of a joyful exodus from the same place of confinement. This prophet, like Ezekiel, regards the restitution of Israel after the doom of the Exile as a rising from the dead.

What is here said about the fifty-third chapter will serve to supplement what is said in the ninth chapter of this volume, where a new exegesis is given of that famous passage. In the fulness of the time, an individual arose out of Israel who embodied perfectly the characteristics included in the divine idea of Israel, but that was not the conception in the mind of the prophet. He was thinking of the Old Testament Church, and not of the New Testament Christ, though the spiritual principles of the passage find their highest realization in him. Israel was a true type of Christ, and Christ has divinely forwarded Israel's mission; but, when that sacred chapter is read in public or perused in private, Biblical students should understand that the suffering Servant there described is not Jesus of Nazareth, but the Jewish Church in Babylon.

Certain parts of that chapter have been applied to

Jesus in the New Testament, but most interpreters have failed to see their true significance, because they have neglected to look for the full import of the terms employed. Vicarious suffering, as taught there, is participative, not substitutionary; so that each quotation, so far as it relates to vicarious suffering, should be explained in the light of that fact. The voluntary sacrifice of the Servant was not an offering given to God, but an offering made for men. In other words, the sufferings borne by the loyal Israelites on account of their rebellious brethren had an influence, not on Jehovah, but on the rebels themselves.

This prophet does not represent Jehovah as needing to be appeased, nor does any other prophet so represent him. On the contrary, Jehovah is represented in this prophecy as both a Redeemer and a Saviour, a Being who forgives freely and saves graciously all that put their trust in him. The prophets, like the apostles, teach that reconciliation or atonement originates with God. The former show that he took the initiative in saving men under the old dispensations, just as the latter show that he took the initiative in saving men under the Christian dispensation. Had the general teaching of this prophet been sufficiently regarded, we should not have had so many theories of the suffering Servant of Jehovah, nor would the meaning of that passion-chapter have remained so long in dispute.

These introductory remarks should prepare the reader for the critical discussion that follows. They should also help him both to recognize the important character of this piece of prophecy and to appreciate the prominent part its author played in the evolution of religious truth. His teaching evinces more reflection than that of any other canonical prophet, his characteristic conceptions being broader and fuller than those of any other. Their breadth and fulness make this portion of Scripture, in many respects, the Gospel before the Gospel. Compared with that of Isaiah, the son of Amoz, his theology shows a marked advance both in substance and in form ; and, as Proto-Isaiah is the prophet of lofty imagination and exalted diction, so Deutero-Isaiah is the prophet of profound reflection and developed thought.

THE SERVANT OF JEHOVAH

CHAPTER I.

THE IMPORT OF THE PHRASE

ONE of the most interesting and important questions of Old Testament interpretation is known to Biblical scholars as "The Servant of Jehovah." The question is interesting because of its peculiar character; it is important, also, because of its peculiar reference to Christ. Owing rather to this double peculiarity of the subject than to any real obscurity in the Scriptures, the technical significance of the word servant in certain prophetic passages has been very generally misunderstood.

Misconception has resulted from a combination of causes. It has arisen partly from a false theory of prophetic Scripture, partly from a wrong method of interpreting such Scripture, and partly from a mistaken notion of the New Testament manner of employing the Old Testament ideas. Because of

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serious error in each of these three ways, traditional interpreters have overlooked the historic reference of the term, when they have found it in a passage which has been applied by an Evangelist or by an Apostle to Jesus Christ.

By reason of a juster view of prophecy, a sounder method of interpretation, and a better understanding of the New Testament principle of citation, a few expositors have correctly apprehended the true reference of the term in every place where it occurs, and have consistently explained each passage in accordance with its historic setting. Notwithstanding this fact, however, there still exists among scholars a diversity of opinion with respect to its proper reference in four significant passages, the most notable of which is the fifty-third chapter of the book of Isaiah.¹ In consequence of this diversity, a fresh investigation of the question seems to be needed for the purpose of further elucidating it.

A thorough discussion of the subject makes it necessary, first, to explain the general application of the phrase, and, then, to show its special application in some comparatively late parts of the Old Testament. Though the phrase itself is variously used, its employment is always governed by the same principle; so that, by examining its various uses, a decisive conclusion may be reached as to its actual reference in any prophetic passage. By this

¹ The other three passages are cap. XLII. 1-4; XLIX. 1-6; L. 4-9.

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means its special application may be shown to be as certain as its general application is indubitable.

According to the original use of the Hebrew word, a servant was one bound to another as an attendant, or one subjected to another as a dependent. Such a state of bondage or subjection might be either voluntary or compulsory. A man in the condition of a servant, whether from choice or from constraint, was in the power and under the control of him to whom he had become, or by whom he had been made, subservient. Since a servant was required to submit to his master's will and to perform his master's work, the word necessarily implies two things, namely, submission and devotion.

Besides this secular use, however, the word has also a religious use; and anyone employed by the Divine Being as a mere instrument, or engaged in his service as a true worshipper, might be styled a servant of Jehovah, or a servant of God. In the latter sense, the designation is sometimes given as a distinguished title of honour to a good man, such as Abraham,¹ Joshua,² or David.³ When thus used, the word expresses the idea of voluntary devotion. In the former sense, Nebuchadnezzar, regarded as a means of discipline in the hand of God, is called his servant.⁴ In this same sense, even the heaven

¹ Gen. xxvi. 24.

² Jos. xxiv. 29; Judg. ii. 8.

³ Ps. xviii. 1; xxxvi. 1; lxxxix. 20.

⁴ Jer. xxv. 9; xxvii. 6.

and the earth and all the works of nature, viewed as instruments for executing the divine will, are called his servants.¹ When thus used, the word expresses the idea of unconscious service.

But, while the word is religiously used in each of these ways, it is mostly applied with a religious meaning to a person of righteous purpose, who, like Moses, not only worshipped Jehovah himself, but also influenced others to worship him. This use of the word involves the ideas of spontaneity and fidelity. In this sense, it is several times applied to the great Hebrew legislator. In this sense, it is also applied to a canonical prophet or to someone whose attitude towards Jehovah was similar to that of a prophet, as, for instance, by Isaiah to himself,² by Ezekiel to the Coming One,³ by Haggai to Zerubbabel,⁴ and by Zechariah to the person whom he symbolically styles the Branch.⁵

Thus, in the fullest sense of the expression, a servant of Jehovah was one who, in obedience to an inward prompting, dedicated himself to the service of God, and, according to the degree of light and knowledge he possessed, devoted himself to the performance of the work which God assigned to him. Strictly speaking, therefore, the phrase, servant of Jehovah, was an official title given to someone

¹ Ps. cxix. 91.

² Num. xii. 7; Deut. xxxiv. 5; Jos. ix. 24.

³ Cap. xx. 3.

⁴ Cap. xxxiv. 23, 24; xxxvii. 24, 25.

⁵ Cap. ii. 23.

⁶ Cap. iii. 8.

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who was appointed to a divine mission, or entrusted with a divine message.

With this meaning, the phrase itself, or one of its equivalents, is often used of a community, as well as of an individual. For example, in the book of Isaiah, the expressions, "my servant",¹ "his servant",² meaning Jehovah's servant, are applied to the Hebrew people under the generic appellation "Israel" or "Jacob". In each of these passages, the word servant is evidently used as an official title of the Israelitish nation, because, as the context shows, the names, "Israel" and "Jacob", stand not for the patriarch himself, but for his descendants. Such a use of the word is so frequent in Isaiah as to be one of the peculiarities of the book.

But, though peculiar to the book of Isaiah, this use of the word is not confined to it. A similar use occurs thrice in the book of Jeremiah,³ twice in the book of Ezekiel,⁴ once in the fourth and once in the

⁵ a book of the Psalms,⁵ and once also in the first book of the Chronicles.⁶ The last passage, it should be noticed, is almost identical with the last but two, the only difference between them being that the Chronicler uses "Israel" where the Psalmist uses "Abraham". But the parallelism of the Hebrew, no less than the rendering of the Greek, proves that,

¹ Cap. xli. 8; xliv. 21.

² Cap. xlvi. 20.

³ Cap. xxx. 10; xlvi. 27, 28.

⁴ Cap. xxviii. 25; xxxvii. 25.

⁵ Ps. cv. 6; cxxxvi. 22.

⁶ Cap. xvi. 13.

in the first member of the verse, the word "servant" is a collective term standing in apposition, not to "Abraham" or "Israel", but to "seed of Abraham" or "seed of Israel"; because, in the second member of the verse, the word "chosen" is a plural term standing in apposition, not to "Jacob", but to "children of Jacob". The testimony of the Greek is most explicit on this point, inasmuch as it renders the word for servant in each place by a plural noun.

These examples will suffice to show that the phrase has a collective as well as a personal application. When used collectively, it is a purely technical expression, having a singular form, but a plural signification. In each of the passages just mentioned, it is applied to the Israelitish nation conceived as an organized society. That is to say, the writer who uses it regards the nation, not as an individual, but as a unity. Viewing the Hebrew people as a social unity, or an organic whole, he not only addresses them by the name "Israel" or "Jacob", but also applies to them the title "servant". We have here two kinds of figurative expression, each of which requires to be explained.

In the first place, by a species of metonymy quite common among the Semites, the name of a progenitor is given to his posterity. As the reputed father of twelve sons, each of whom, according to

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the Biblical record, became the founder of a separate tribe, Jacob (or Israel) was the immediate head of all those tribes. On this account, his name was naturally adopted by his descendants as the distinctive appellation of the whole Hebrew race; and, in process of time, it was used by prophets and psalmists and historians to designate the people of Jehovah, without regard to any tribal connection or relationship. Although, after the disruption that took place in the reign of Rehoboam, Israel was assumed as the name of the northern kingdom and Judah was accepted as the name of the southern kingdom, yet, notwithstanding the division of the tribes and the separation of Judah from Israel, the term Israel was still regarded as the proper designation of the covenant-people. This latter fact shows why it is that Israel is applied in the New Testament to the true people of God, whether they be of Jewish or of Gentile origin.

In the second place, by a species of personification very frequent in the Scriptures, sex and personality are attributed to a community composed of many persons and of different sexes. When personality is thus attributed to a collection of persons, the community personified is grammatically made to agree in gender and number with the personifying term employed. In other words, the language necessary to describe a personified character is the same as that required to describe a real person. In

the present instance, therefore, the verbs and pronouns used in describing the Israelitish nation as Jehovah's servant are of the masculine gender,¹ because the personifying term is masculine, just as, in the book of Jeremiah² where the people of Jehovah are represented as his bride, the verbs and pronouns used are of the feminine gender, because the personifying term is feminine.

It should be further explained that, when an Old Testament writer personifies the people and represents them as having the attributes of a person, he supposes a single purpose to be subserved, or a single ideal to be cherished, by the whole community. Such a supposition would be natural to a Hebrew prophet, because in the Mosaic economy religion was a matter, not so much of the individual, as of the nation. This statement does not mean that the personal aspect was disregarded in that system, for such was not by any means the case; but it implies that, after the several tribes became an organized nation, the personal aspect was subordinated to the national aspect.

Because the prophets viewed the Israelites as an organic whole, they addressed their promises to the entire community rather than to single members of

¹ In Hebrew a verb takes the gender of its subject in the second and third persons, the same as a pronoun in those two persons takes the gender of its antecedent.

² Cap. II. 31-37.

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it. For a similar reason, they not only linked the well-being of the individual to that of the nation, but also made the well-being of the individual depend on that of the nation. What the nation did or suffered, it was supposed to do or suffer as a social unity, on the principle, of course, that all the members of a religious body should be animated by the same spirit. This explanation will help us to see why "the religious unit or person in the Old Testament times was", as Davidson says, "not the individual, but Israel the people of God".¹

The figurative character of the phrase having been evinced, it seems important now to observe that, when studying a personified account, we must always distinguish between a personification and a person, otherwise, as the attributes of the one are identical with those of the other, we shall be in danger of confounding the one with the other; because the more complete a personification is, the more personal its descriptive epithets appear. Unless we keep this fact before our minds, we shall be very liable to be misled, especially when a descriptive passage is marked by a vivid use of personification. Students of the present question have long considered certain passages personal which are demonstrably personified, because they have failed to perceive the true character of the description. To this unfortunate

¹ "Expositor," Second Series, vol. vi., p. 84.

lack of perception much of the confusion that exists respecting the subject is directly due.

Properly speaking, personification is a figure of thought. For this reason, it may be clothed in literal or in tropical language. How far a personified description is literal and how far it is tropical must be determined by the special rather than the general character of the representations ; but there is always something about the epithets employed which enables us to decide whether the description is to be taken literally or tropically. For instance, in the book of Isaiah, the prophet not only personifies the Hebrew people as Jehovah's servant, but also represents the servant as "chosen"¹ and "formed"² by Jehovah. From these as well as other epithets that he uses, it is evident that the personification is an uncommon one. The conception which he had before his mind was that of a real community with ideal attributes. Israel the nation is represented not as an ordinary, but as an extraordinary, people—a people having a unique origin and a unique destiny.

Owing to the peculiarity of this personification, Israel, as Jehovah's servant, may have a great variety of epithets applied to him ; and these epithets will need in every case to be interpreted according to the point of view from which the prophet happens to contemplate his subject. At one time, he may

¹ Cap. XLI. 8 ; XLIV. 1.

² Cap. XLIV. 21.

contemplate the nation from the view-point of its actual condition ; at another time, he may contemplate it from the view-point of its divine vocation and of the ideal characteristics ascribed to it in consequence of that vocation. From whichever point of view the servant is contemplated, however, "he is", to speak with Davidson, "Israel under certain conceptions which are inseparable from Israel, whether the actual Israel of any particular time be true to them or not."¹ That is to say, whatever the actual condition of the nation at any period of its history might be, it is conceived and represented by the prophet as a divinely constituted servant, having a divinely appointed work to do ; and, however far below his ideal the nation might fall, he still regards it as a divinely chosen and a divinely commissioned people.

Such is the meaning and such are the uses of the phrase in question. While the usage varies, as the examples given indicate, the way in which it is applied is uniform. Whether the title be used of a pious person or of a pious people, the principle of application does not change ; for there is no essential difference between calling a nation Jehovah's servant and calling an individual his servant, so long as all the members of the nation are grasped in thought as a unity. Unity of thought, or unity of idea, makes the two acts identical. With this unity

¹ "Expositor," Second Series, vol. viii., p. 265.

understood, the number of persons comprehended in the idea is immaterial. No matter how large or how small the group may be, the principle of applying the expressive title is the same.

CHAPTER II.

THE ORIGIN OF THE CONCEPTION

EVERY complex idea in the Bible has passed through a process of development. This process is analogous to the expansion of a bud or the unfolding of a flower, because the growth is owing to the gradual evolution of an elementary germ. Hence, as in the case of a bud or a flower, there is an organic connection between the elementary germ and that which develops from it. Throughout the Old Testament, as a rule, the elementary germs may be discovered, and their relation to the developed ideas demonstrated.

It is somewhat surprising, therefore, that the origin of the idea of a national servant has generally been overlooked. One would naturally suppose that an idea so unique would have had a special origin, and yet most writers on the subject seem never to have thought of looking for it. As the collective use of the word servant is a highly developed use, which must not only have arisen in a certain way, but also have appeared at a definite

time, an endeavour will now be made to show both how and when this conception originated.

In seeking the origin of the conception, it is necessary to recall the special relation which, according to Old Testament teaching, the Israelites sustained to God. This relation is expressed under different figures, the chief of which are that of son¹ and that of wife²—the former being always used as a symbol of the spiritual adoption into which Jehovah received his people, the latter being generally used as a symbol of the spiritual communion into which he entered with his people.

Of the two figures the former is the more familiar, if not the more frequent; and the filial relation which it expresses was supposed to continue as long as the Hebrew race continued faithful to Jehovah. Just when this filial relation was first conceived to exist, we do not know; but the first reference to it occurs in the book of Exodus, where Moses is described as demanding of Pharaoh the release of the Israelites, and as saying to him in the name of Jehovah, "Israel is my son, my first-born; and I have said unto thee, Let my son go, that he may serve me".³

By a personification similar to the one we have been studying, this passage represents Israel as Jehovah's son, even his first-born. It should here be observed that Israel was styled God's son, not be-

¹ Hos. xi. 1.

² Jer. iii. 32.

³ Cap. iv. 22, 23.

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cause God was the author of his physical being, but because he was the creator of his national life; and that he was styled God's first-born because he was thought to be as dear to God as a first-born son might be to a human parent. From the time when Israel was said to have entered into a relation of divine sonship, he was taught to feel that, so far as he was loyal to God, God would regard him as tenderly as a father could regard his eldest son.

The sonship mentioned in this passage is shown to be a collective, not a personal, sonship by the fact that it is Israel the people whom Moses styles Jehovah's son. Personal sonship to God does not appear in the Old Testament till a much later period in the history of the nation. In the second Psalm,¹ the theocratic king is styled Jehovah's son, but that is the only place in the Hebrew Scriptures in which an individual is thus designated, though in the second book of Samuel the idea is suggested.² Apart from the idea of a theocratic king being adopted into a relation of divine sonship, religion seems not, after the founding of the Theocracy, to have been regarded as a relation between God and individuals till the announcement by Jeremiah³ of a new spiritual covenant in which personal adoption is substituted for national adoption.

Speaking for Jehovah, Moses said to Pharaoh, "Let my son go, that he may serve me". He thus

¹ Ver. 7.

² Cap. vii. 12-14.

³ Cap. xxxi. 31-34.

demanded the release of the Israelites on the ground that they were God's son, and to the end that they might serve God. His demand implied that God had adopted them because he had a work for them to do. Their adoption, therefore, was for a practical purpose. It was an adoption, not to salvation, but to service. The nature of this adoption is exceedingly significant, inasmuch as it contains the elementary germ from which the conception of a national servant was developed. The connection of the ideas is very close and may be very clearly shown.

According to the terms of the Abrahamic covenant, the descendants of Abraham were included in its provisions, and each descendant was expected to lead a life of obedience to Jehovah, because individual advantage involves individual obligation. On their adoption into a relation of divine sonship, the Israelites incipiently became a nation, and their religious obligations practically became national. The whole body of the people being collectively regarded as God's son, each Israelite participated in the benefits of this relationship by virtue of incorporation into the general body. Thenceforward the incipient nation was treated as an organic unity, and what the individual as an individual had been expected to do up to that time, the nation as a nation was expected to do for the time to come.

As the adopted son of God, this nation was required to serve him by receiving his truth and by

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doing his will. The nature of the adoption, therefore, involved two ideas, namely, that of sonship and that of servantship. The latter, being germinally contained in the former, was organically developed from it. That is to say, the idea of servantship is an organic development from the idea of sonship for the sake of service. In this way, it may be seen, the conception of a national servant originated in the conception of a national son, adopted by Jehovah to be a serving son.

In determining the date of this conception, it is necessary to consider the special obligation implied in the adoption of the Israelites. For a long while after their sonship was announced, their work was chiefly of a national character. They had to serve Jehovah as a nation, in and for the nation, by observing his statutes and by keeping his commandments. By the performance of such services they accomplished in part the object for which he adopted them into the relation of sonship. But God had a further purpose in adopting them. He designed that they should share with the heathen the special benefits which they had received from him. Hence, in addition to the express obligation to serve Jehovah in and for the nation, they were under an implied obligation to represent his interests in their intercourse with the surrounding tribes.

From an early period in its history, this community included non-Israelitish elements; and, in the

Mosaic economy, provision was made for the continued reception of such elements into covenant fellowship with the Israelites. This arrangement gradually prepared the way for a wider sphere of spiritual influence than was possible at first. As soon as the theocratic commonwealth was established, this people became more closely associated with the neighbouring peoples, and the heathen became more frequently incorporated with the Hebrews. After the division of the twelve tribes in the reign of Rehoboam, when one nation practically became two nations, the facilities for association, as well as for incorporation, were considerably increased. This state of things continued as long as the inhabitants of either kingdom, Israel or Judah, maintained their independence and remained in Palestine.

In the course of time, however, the northern kingdom was destroyed, and its inhabitants were carried into captivity. Then Israel could no longer serve Jehovah as a nation. A short time afterwards the southern kingdom was invaded, and some of its inhabitants were taken captive. Then, like Israel, Judah could no longer serve Jehovah as a nation. After the actual destruction of the one kingdom and the threatened destruction of the other, an ancient prophet, having been inspired to see that sonship to God meant something more than being a recognized member of a Hebrew community, began to emphasize the *purpose* rather than the *fact* of divine

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adoption ; and thenceforth sonship to God became synonymous with service for God.

Shortly before Jerusalem was overthrown, when many from the kingdom of Judah had been removed to Babylon, and when the outlook for those remaining in Judea was particularly gloomy, Jeremiah was prompted to comfort the exiles from both kingdoms by assuring them that Jehovah would not abandon any who were faithful to him, but that, after a term of discipline, he would rescue them from their captivity and restore them to their own country, where, as a united people, they should *serve* him as their only God. Speaking in Jehovah's name, the prophet addresses the exiles in a body, saying, "Fear thou not, O Jacob, my servant, declares Jehovah ; neither be dismayed, O Israel ; for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid".¹

Here, for the first time in the Old Testament, the word servant is used as a collective designation of the people who worshipped Jehovah.² Henceforth the Israelites are not again described in Scripture as God's son.³ The prophets now cease to speak of the nation as the son of God for the reason, appar-

¹ Cap. xxx. 9, 10.

² The passages in Psalms and Chronicles where it is thus used belong to a later date.

³ They are thus described in Hosea xi. 1, but Hosea was a much earlier prophet than Jeremiah.

ently, that religion now begins to be viewed rather as something practical and spiritual than as something formal and external. Soon after he had assured the exiles of restoration, if the two utterances were as closely connected as they appear to have been, Jeremiah announced a new divine covenant, not with a community of formal worshippers, but with a body of devout believers, a covenant in which personal communion should take the place of national incorporation. Referring to the future effect of this covenant, the prophet, speaking for Jehovah, says, "They shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, declares Jehovah".¹ This announcement informed the Israelites that, in the time to come, participation in the benefits of the divine covenant would depend rather on spiritual fellowship with their God than on organic union with the nation.

As the group of prophecies in which these significant passages are found is supposed to have been delivered during the reign of Zedekiah, the collective use of the word in question seems to have arisen just previous to the fall of Jerusalem, after the idea of corporate sonship had developed into that of personal sonship, or after the idea of national religion had developed into that of personal religion. Since

¹ Cap. xxxi. 34.

this use of the word first occurs in the prophecies of Jeremiah, it is reasonable to conclude that the conception of a national servant, like the conception of a spiritual covenant, had its origin with him. Though he says nothing of the special service which the restored Israelites, regarded as God's servant, should perform, yet his language implies that it would be more pure and more spiritual than their previous service had ever been. Thus the person with whom, as well as the period in which, the conception originated may be pretty certainly shown.

Most Old Testament interpreters identify the conception of the Messiah in the first part of Isaiah with the conception of the Servant in the second part of that book ; and, while they view the latter as an advance upon the former, they regard the one as a mere continuation of the other. Assuming that these conceptions are substantially the same, they assume also that each originated in the selfsame way. Such a confusion of ideas is one of the unfortunate results of an uncritical method of interpreting the Bible. The two conceptions are so different that the one could not develop from the other. Both conceptions culminate, of course, in Jesus of Nazareth ; but, as will be shown in the proper place, it is only by virtue of their spiritual fulfilment in him that they can be said to meet in a person at all.

The confounding of these ideas is very old. It

goes back into the period between Malachi and Christ when, owing to the adverse circumstances of the nation, Jewish teachers began to apply to the person whom they expected to introduce an era of great prosperity all passages in the Old Testament which seemed to point to a brighter epoch in the future. The darker the season of adversity was, the greater was the emphasis that was laid on such passages, because they afforded both comfort and consolation to those who were suffering or oppressed. In this way they fostered in the hearts of the people the hope of a better time to come, and kept them looking for the advent of it. Their hope, however, was animated by reliance on any prophetic utterance, without the slightest regard to its historic connection.

Such an application of Scripture, regardless of its historic setting, led to a Messianic interpretation of many a passage which had no reference to the Messiah in the mind of him who wrote it. This uncritical method of interpretation, which was afterwards adopted by the Christian Church, did not begin to be abandoned by Jewish teachers till a few centuries ago. The great Rabbinical scholar, Rashi, who lived in the eleventh century, was the first Jewish exegete to see that certain passages had not the Messianic reference they were long supposed to have; but even he did not perceive the historic reference in many places, nor did he cease to adhere

in the main to old traditional views. To such views Jews are still in bondage almost as universally as Christians are.

Though the true distinction between these two ideas has generally been overlooked, some modern Christian scholars have noticed the difference between them. This difference has been emphasized by two of the most distinguished modern Hebraists of Great Britain, namely, the late Professor A. B. Davidson, of Edinburgh, and Professor S. R. Driver, of Oxford. The former asserts that the one conception is entirely different from the other, though he admits with the present writer that both conceptions were spiritually fulfilled in Christ.¹ The latter not only holds the same view, but also declares that "these two figures (that of the Messiah and that of the Servant) are distinct: they start from a different basis, and are projected in different planes".² In a more recent work the same writer expresses himself as follows: "To say that the figure of the ideal Servant of chapters XL.-LXVI. (of Isaiah) is an *advance* upon that of the Messianic king is not correct: it starts from a different origin altogether; it is *parallel* to it, not a continuation of it. Both representations meet, and are fulfilled, in the person of our Lord Jesus Christ; but in the Old Testament they are distinct".³

¹ "Expositor," Second Series, vol. viii., p. 360.

² "Isaiah: His Life and Times," p. 180.

³ "Introduction to the Literature of the Old Testament," Twelfth Edition, p. 242.

Distinct as are these two ideas and different as is their origin, in only a general way has either of these scholars differentiated them. Indeed, no previous writer appears to have taken the trouble to give a complete account of their unlikeness; and yet a careful discrimination of them is indispensable to a proper understanding of the present question. By the confusing of ideas that generically differ, the treatment of a simple subject has been rendered difficult; and so long as the distinction between the Messiah and the Servant, as they are represented in the Old Testament, remains unknown or unacknowledged, so long confusion and misconception must continue. It seems advisable, therefore, to differentiate them at considerable length.

The Hebrew word of which Messiah is a transliteration is an adjective used as a substantive, and signifies anointed, or anointed one. So the original is always rendered in the Revised Version of the Old Testament. The word is thus an official title, and not a proper name. As this title became signally attached to the office of kingship, the idea of royalty is generally associated with it. The first royal person to whom it is applied in the Bible is Saul,¹ and the second royal person to whom it is there applied is David.² Hence the title is a synonym for a theocratic king; and, while the Hebrew kingdom lasted, every rightly constituted Hebrew monarch was a Messiah.

¹ i Sam. xxvi. 9.

² Ps. xviii. 50.

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But long after the disruption of the kingdom under Rehoboam, when intestine dissensions and foreign invasions had resulted in national dissolution, a Hebrew prophet was divinely prompted to announce the birth, at some period in the future, of a powerful prince who should restore the unity of the people, and introduce an era of peace and righteousness.¹ This Coming One is represented by Jeremiah² and Ezekiel³ as a second David, because he was expected to do a work of unification akin to that which the first David did. Though the term "Messiah" is never applied to this Coming One in any part of the Old Testament, yet, from the time of his prefiguration, the Israelites looked forward to his advent as that of a royal deliverer, or a conquering king.

In the technical sense of the words, therefore, Messiah is a personal term expressing sovereignty, while Servant is a collective term expressing subjection. The one is a royal conception, and denotes a coming king; the other is a national conception, and denotes an existing race. The former starts from the idea of an anointed prince, or originates in the notion of a divinely constituted ruler; the latter starts from the idea of an adopted people, or originates in the notion of a divinely created nation. The first refers to the ideal Israelite that was to be; the second refers to the actual Israel that then was.

¹ Isaiah ix. 6, 7. ² Cap. xxx. 9. ³ Cap. xxxvii. 24.

A good example of the generic difference between these two conceptions occurs in the forty-fifth chapter of the book of Isaiah, in the first verse of which Cyrus is addressed by Jehovah as his "anointed", that is, as his Messiah, for the term in the original means a Messiah. This is the only place in Scripture where the title is bestowed upon a foreign ruler, but it is here bestowed upon the Persian prince because he was divinely ordained, or providentially appointed, to execute a special design concerning the Israelites; for, in the fourth verse, we are told that he was thus "surname^d" or titled for the sake of Jacob or Israel, Jehovah's Servant. In other words, the prophet means to say that Cyrus was thus honoured for the sake of liberating the exiles then in Babylon. Hence, according to this passage, a Messiah is a man specially honoured of God in being consecrated by him to be his agent or representative for the accomplishment of a particular purpose with respect to his believing people.

Another good example of the difference between these conceptions occurs in the thirty-seventh chapter of the book of Ezekiel, where, in a single paragraph, the word servant is personally applied to a Davidic prince and collectively applied to the Hebrew people. In the opening clause of the twenty-fifth verse, referring to the restoration of his fellow-countrymen from captivity, the prophet says that they shall dwell in the land which God has given to his servant

Jacob, meaning the faithful Israelites ; and, in the concluding clause of the same verse, as well as in the opening clause of the twenty-fourth verse, he says that they shall there have to reign over them God's servant David, meaning a princely representative of David's house, which the future Messiah was expected to be. This example, like the other, proves conclusively that, in the technical sense of the terms, Messiah is always a personal conception and Servant always a national or collective one.

From these examples we may see how different the two conceptions are. Throughout the Hebrew Scriptures the distinction just indicated is everywhere observed. The Messiah is always represented as a ruler, a leader, a deliverer or saviour, of a certain people ; the Servant is always represented as a certain people ruled, released, delivered or saved. Though closely related conceptions, because of their New Testament fulfilment, they stand, not merely for different ideas, but for ideas that have nothing whatever in common, except their culmination in, or their realization by, the Lord Jesus, who is described in the New Testament as both the Messiah and the Servant of God.

The latter appellation is used of him four different times in the book of the Acts, though, owing to a mistranslation of the original, it does not appear in the Authorized Version. But, as a reference to the New Revision will show, in the thirteenth and twenty-

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sixth verses of the third chapter the writer speaks of Jesus as God's "servant", and in the twenty-seventh and thirtieth verses of the fourth chapter he speaks of him as God's "holy servant".

CHAPTER III.

THE DATE OF THE SECTION

THE collective use of the word servant has been shown to be a peculiarity of the book of Isaiah. In only one part of that book, however, does this use of the word occur; and the four passages in which its application is disputed are all found in this part. As this part exhibits other peculiarities which make it look like a special collection of prophecies, and as this collection bears marks of belonging to a later time than that which has been commonly assumed for it, a critical study of its contents necessitates a previous investigation of its date.

An investigation of the date is necessary for two reasons: first, because most modern scholars hold that the latter part of this book was not written by Isaiah, the son of Amoz, but by someone who prophesied more than a century after his time; and, second, because a knowledge of the date of a prophecy, or a collection of prophecies, is essential to a proper interpretation of it. A prophet was a

religious teacher, who spoke or wrote for the edification of his contemporaries. Hence, unless we know something of the character of the period in which he lived, as well as something of the condition of the people for whom he laboured, we cannot intelligently expound his utterances.

Of course, a general understanding of these prophecies does not depend on our knowing the time of their composition, but a thorough understanding of them does. Though the question of their date does not seriously affect either their spiritual import or their religious value, yet it has an important bearing on the meaning of many passages; for, until the circumstances under which they were written are pretty positively known, some portions of the exegesis must remain obscure. In order adequately to understand any prophetic utterance, we must study it in relation to the events which called it forth. An attempt, therefore, will now be made to show, as plainly as possible, how the date of these prophecies may be approximately determined.

The book of Isaiah may be conveniently divided into two long prophetic sections, of which the first ends with the thirty-fifth chapter and the second begins with the fortieth, and a short narrative section of four chapters, which serves as a connecting link between the two main sections, by forming a historical appendix to the one and an easy transition from the one to the other. This arrangement seems

to have been designed by the compiler, because, in its present form, the book is manifestly a compilation.

According to the inscription placed at the beginning of the book, Isaiah, the son of Amoz, prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; but this period does not suit all the prophecies in the existing collection. The title is applicable only to those prophecies which belong to the time of one of these kings, and which have Judah or Jerusalem for their subject. While much of the first prophetic section shows signs of having been written in the days of these kings, or during the Assyrian ascendancy, much of the second prophetic section shows signs of having been written at the time of the Exile, or during the Babylonian ascendancy. This section, therefore, cannot have proceeded from Isaiah. Another author is required, partly by the words used and the ideas expressed, but principally by the allusions made and the discourses recorded, in this part of the book.

Thus the evidence of diverse authorship is of the kind known as internal. The complex nature of the evidence suggests four lines of proof, namely, one from the prophetic discourses, one from the historic allusions, one from the theological ideas, and one from the literary forms. The evidence being cumulative in the strictest sense of that term, its strength

can be fully appreciated only when all the lines of proof have been fairly traced. A summary of the evidence will be given under each of these heads in the order just indicated.

The first argument is based upon the standpoint of the prophet, and is suggested by the character of his discourses. This section of prophecy is composed of a series of discourses addressed to an afflicted body of people, and this body of people is represented as being both estranged from Jehovah and oppressed by enemies. In the Prologue,¹ which is an epitome of the section, the prophet conveys from Jehovah a message of comfort and encouragement to these afflicted people, in the form of a proclamation of forgiveness and a promise of deliverance.² Here, as the language of the passage shows, the reference is to the Babylonian captivity, the discipline of which the people addressed were then enduring, but from the distress of which they were about to be delivered. This fact gives the consolatory message a practical significance. A prophet could not legitimately offer to his countrymen a consolation which was not to be experienced for a century and a half or more to come.

But not only does the prophet speak as if these people were then in captivity, he also speaks as if he was then with them in captivity. The exilian standpoint is consistently maintained throughout this

¹ Cap. XL. 1-11.

² Ver. 1, 2.

section, the prophecies in it being addressed to the generation of the Exile. The Exile is the position from which the prophet looks into the future ; the people of the Exile are the community to which he delivers his discourses ; the occurrences of the Exile, or the experiences of the Exile, are the occasions which prompt him to deliver them. In short, his home at that time appears to have been in Babylon and among the exiles.

Now his apparent position must have been his actual position, because a prophecy has its roots in the present, and grows out of the present, as a plant grows out of the surrounding soil. An ancient prophet, like a modern preacher, may sometimes project himself in thought from his real present to an imaginary present for the sake of showing what the probable consequences of a given course may be, if his counsel be regarded, or what the certain consequences of such a course must be, if his counsel be disregarded ; but, whenever he thus transports himself, he always returns to his real present in order to make a practical application of what he says.

This feature of prophecy is both a fundamental and a universal one. Every prophetic utterance springs out of the circumstances of the prophet's own time, and makes its appeal to the people who belong to that time. The reason for this fact is obvious. A prophet was primarily a preacher of righteousness. Hence his discourses were primarily

addressed to his contemporaries. Like every other such preacher, he delivered a special message to the men of his own day. His utterance might transcend the horizon of his own age in the wide-reaching application of its principles, but it was pre-eminently adapted to the requirements of those to whom he spoke or wrote. However far he might occasionally look into the future, he never failed to deal with the conditions of the present. All the prophecies of the Old Testament were suggested by the exigencies of the people to whom they were addressed, and were designed to meet the spiritual and political needs of those people.

Old Testament prophecy has another fundamental feature. It was the duty of a prophet to warn the people of his time of any danger that might threaten them, and to tell them what they ought to do in order to avoid it. In this way he showed them beforehand what they might expect to happen to them, if they persisted in taking an imprudent course. Jeremiah, for instance, not only warned the Jews of his day of approaching danger, but also threatened them with impending exile.¹ But in no part of this book is the nation warned, as Jeremiah would have warned it, of the Babylonian captivity. On the contrary, in this section the nation is addressed as being in the Captivity, and the Captivity is contemplated as being almost at an end. While Jeremiah

¹ Cap. xv. 2; xxii. 7.

faithfully prepares the people for it, this prophet constantly presupposes it.

Had Isaiah uttered this prophecy, therefore, he must previously have uttered a prophecy informing the people of coming captivity; but that is something which the son of Amoz never did. He could not consistently have addressed those whom he had not told of the Exile as if they were already in the Exile, nor could he rationally have spoken to them of misfortunes which they had never had in connection with circumstances of which they had never heard; for, at the time he prophesied, no one had ever referred to a Babylonian captivity, nor had anything then occurred to render such a captivity probable. The first explicit reference to it was made by Jeremiah¹ about one hundred years after Isaiah had passed away.

Thus the standpoint of the prophet affords a powerful argument against the Isaianic authorship of this section. The author must have actually lived in the period in which he seems to have lived, and cannot have been immersed in spirit, as so many have believed, in the imaginary experiences of a future age. The point of view from which he spoke shows the point of time at which he stood. Such an immersion of himself in the future as traditional interpreters have supposed for Isaiah has no parallel in prophetic literature. Nay, it is not merely without

¹ Cap. xxv, 8-11.

an example in the Old Testament; it is alien to the nature of Old Testament prophecy.

The second argument is based upon the background of the prophecy, and is suggested by the nature of the allusions. Throughout this section a Babylonian background is very apparent. The section opens, we have seen, with a consolatory message to the people of Jehovah, who are addressed, under the figure of Jerusalem, as being in captivity, but on the eve of deliverance. They are now passing through a period of discipline, but their term of trial is almost completed, as they have more than paid the penalty of their transgressions.¹ The God who they feared had forsaken them, is just about to appear \therefore their behalf;² a way for him to lead them through the desert back to Palestine is to be prepared at once;³ and a band of messengers is bidden to announce to Zion and the cities of Judah his advent with his rescued people.⁴ This assurance of approaching deliverance, besides being unsuited to the Jews that lived before the time of the Exile, would have been unintelligible to them.

A little further on the nation is represented as a people robbed and spoiled, snared in holes and hid in prison-houses.⁵ These people are repeatedly described as being imprisoned or bound,⁶ and in one place the prophet compares them to a prisoner

¹ Ver. 1, 2.

² Ver. 3.

³ Ver. 4, 5.

⁴ Ver. 9.

⁵ Cap. XLII. 22.

⁶ Cap. XLII. 7; XLIX. 9.

in danger of dying from starvation.¹ Such terms denote an actual state of national captivity. But the Babylonian captivity did not take place for about a century after the death of Isaiah, so that none of these words were applicable to the nation as it existed in his day. For this reason, Isaiah cannot have uttered them; because it is incredible that he could have addressed a body of free and independent people as if they had been a band of prisoners and exiles. Language of this sort would have had no meaning to them, and they would promptly have told him so.

In another passage, Babylon is expressly named as the immediate cause of the suffering condition of these exiled people; and she is charged with inhumanity towards them because, when they had been delivered to her only for chastisement, she had laid her yoke very heavily upon the aged.² Elsewhere she is accused of having said to Jehovah's people, "Bow down, that we may go over", and of having compelled some of them to lie on the ground that men might ride over their prostrate bodies.³ It is from Babylon, too, that these afflicted exiles are summoned to go forth, even to hasten their escape.⁴ Such references to Babylonian cruelty would have been quite meaningless to the Jews of Isaiah's day, because, up to that time, nothing of the kind had

¹ Cap. LI. 14.

² Cap. XLVII. 1-6.

³ Cap. LI. 23.

⁴ Cap. XLVIII. 20; LII. 11.

ever happened to them. Babylon did not molest, much less oppress, the people of Judah till a much later time.

Besides these explicit references to Babylonian cruelty, there are incidental allusions to Babylon which imply, on the part of both prophet and people, an acquaintance with the city and its inhabitants. The prophet, for instance, alludes to the ships of Babylon,¹ to its rivers and gates,² to its treasures and stores,³ to its deities and images,⁴ to its customs and practices,⁵ to its sorcerers and astrologers,⁶ to its traffickers or foreign traders,⁷ to the trees and canals in its suburbs,⁸ and to the fish in its rivers or streams.⁹ Unless the author of this prophecy had been acquainted with Babylon, he could not have made such allusions; and, unless his people had been acquainted with that city, it would have been idle for him to make them, even though he had been able to do so.

Moreover, the land of Palestine is repeatedly represented as being in a ruined and desolate condition;¹⁰ and Zion or Jerusalem, conceived as the wife of Jehovah and the mother of citizens, is frequently likened to a dejected widow, forsaken of her husband and bereft of her children, whom the prophet tenderly

¹ Cap. XLIII. 14.

⁴ Cap. XLVI. 1.

⁷ Cap. XLVII. 15.

¹⁰ Cap. XLIX. 8, 19; L. 3; LII. 9.

² Cap. XLIV. 27; XLV. 1.

⁵ Cap. XLVII. 8-10.

⁸ Cap. XLIV. 4.

¹¹ L. 3; LII. 9.

³ Cap. XLV. 3.

⁶ Cap. XLVII. 11-13.

⁹ Cap. L. 2.

consoles by promising her not only the prompt return of her inhabitants, but also the speedy repopulation of her waste places.¹ But such a calamity as these allusions imply did not befall either the city or the country till after the destruction of the kingdom by the Chaldeans under Nebuchadnezzar, and it is alien to the genius of prophecy to base a promise upon a state of things not yet existent.² Hence, as such a state of things was not existent while Isaiah was alive, and did not become existent till more than a century after his death, the allusions cannot have been made by him. He could not have given promises that would have been unmeaning to those to whom he gave them.

Again, the experiences depicted in this section are those of persons in actual distress. One particularly suggestive class of expressions should be noticed, namely, oft-recurring phrases such as "Fear not";³ "Fear thou not, for I am with thee";⁴ "Fear not; I will help thee";⁵ "Fear not, for I have redeemed thee";⁶ "Be not dismayed, for I am thy God."⁷ These and many similar expressions have no relevancy except when understood as having been spoken to a people actually in affliction, who, because of disappointment or dread, are thus exhorted

¹ Cap. XLIX. 14-21; LI. 17-20; LII. 1-6; LIV. 1-10.

² See Driver's "Isaiah", p. 86. ³ Cap. XLI. 14; XLIV. 2, 8.

⁴ Cap. XLI. 10; XLIII. 5.

⁵ Cap. XLI. 13.

⁶ Cap. XLIII. 1.

⁷ Cap. XLI. 10.

by the prophet to continue to hope and trust in Jehovah for deliverance.

Furthermore, these people are encouraged to keep on hoping and trusting, because of one from the east whom God has just raised or stirred up for a special purpose, one who is now advancing from that quarter to rescue them.¹ The prophet here refers to an existing person, whose triumphant expedition is an actual occurrence; for, as all critical exegetes admit, the reference in these verses is to Cyrus, the Medo-Persian prince, who came from a region north-east of Babylonia, and who was ordained of God to accomplish his purpose respecting the exiles by breaking the power of their oppressor and by restoring them to Palestine.

In proof of this fact it should be noted that the approach of this warrior, who is elsewhere mentioned twice by name,² is used by the prophet, in interpreting to the people the signs of the times, as an evidence that they are about to be delivered and restored. In the one passage he speaks of Cyrus as a "Shepherd", whom God has appointed to execute his design with respect to the rebuilding of Jerusalem and the refounding of the Temple; in the other passage he represents him as a "Messiah", whom God is holding by the right hand, having ordained him to be his agent in giving liberty to his people and in getting his character known throughout the world.³

¹ Cap. xli. 2, 25. ² Cap. xliv. 28; xlv. 1. ³ Cap. xlv. 4-6.

These references to Cyrus form a very significant feature of the historic background of the prophecy. They are sufficient of themselves to show that Isaiah was not the author of the section. The mentioning of a man by name a century and a half before his birth is as unscriptural as it is incredible. No such an instance is recorded in the Bible, nor is such an instance really supposable. But the other references to Cyrus are quite as significant as is the mention of his name, because they are such as none but a contemporaneous speaker could have made. The prophet refers to him as someone of whom the people have all heard, and to his approach as something of which they are all aware. He speaks of his triumphant expedition as an interesting current event to which he has merely to allude in order to be understood. Hence he is not anticipating, but interpreting, history. He says, not that Cyrus will come, but that he has come, and is now on his way to Babylon. He treats both the existence and the activity of the conqueror as familiar facts, assuming that his hearers know all about such a man.

He does more than this. He not only refers to Cyrus as one would refer to a well-known warrior and speaks of him as being in the midst of a victorious career, but also refers to his appearance at the present time as the fulfilment of previous prophecies.¹ Just when those prophecies were uttered we do not

¹ Cap. xli. 26; xlii. 9; xliii. 8-10; xlv. 21; xlvi. 10.

know, nor are we able to determine; but one of the arguments most frequently adduced by the prophet for the deity of Jehovah and the vanity of idols, is an appeal to prophecies which the coming of Cyrus fulfills. He challenges the nations to account for the advent of this prince, as he has accounted for it, and shows the inability of their gods to point to any event foretold by them, as this event has been foretold by him or by one of his fellow-prophets. His argument from prophecy would have no weight, except to those to whom the fulfilment was a matter of personal knowledge. Thus the reasoning of the prophet implies that the people he addresses have a personal knowledge of the presence of Cyrus in an adjacent country.

Hence the background of the prophecy affords another powerful argument against the Isaianic authorship of the section. The events it mentions are historical, and the experiences it describes are actual. The allusions in it reflect the trials and sorrows of the people during the time of the Captivity, as truly as any of those in the first section reflect the troubles and perplexities of the nation during the reign of Ahaz or Hezekiah. Only a man who lived in the Exile could have made such allusions, and only a community of Hebrew exiles could have appreciated them.

The third argument is based upon the theology of the section, and is suggested by its doctrinal concep-

tions. The author of this section was more fully occupied with theology than was any other Old Testament writer. Compared with the prophet Isaiah, who was a great statesman, this prophet was a great theologian. His mind was dominated by theological ideas. Many of his conceptions, too, are different from those which are found in the first section, showing that he moves in a different region of thought from that in which Isaiah moved, and that he represents a different stage of revelation. A few distinctive features of his teaching are all that need to be adduced in proof of the uniqueness of his ideas.

One distinctive feature is his doctrine of God, nothing similar to it being found in any previous part of Scripture. It differs from that of his predecessors, not in regarding Jehovah as a living moral person, for that was then a very old conception among the Hebrews, but in regarding him as the absolute Deity. While the earlier prophets regard him as a transcendent moral Being, greater than any of the gods of the nations, they generally speak of him as the "God of Israel", not as the sole existing God; but this prophet clearly teaches that Jehovah, God of Israel, is the true and only God. They appear to have shared the popular belief in the reality of other gods, having never seriously combated that belief; whereas he declares emphatically that the gods of the nations are nothing, and that

Jehovah alone is God.¹ By him only are possessed the attributes that constitute deity, because he is the infinite and eternal One, who can be neither represented nor compared.²

Isaiah endeavoured to keep the nation loyal to Jehovah by depicting his greatness and majesty ; the author of this section sought to stimulate the faith of the people by dwelling on his infinity and universality. The explanation of this fact is very simple, on the supposition that he lived in Babylon, for Babylon was then the most distinguished centre of idol-worship in the world. The idolatry of that city, which, because of its imposing character, allureth so many Israelites from the service of Jehovah, led this prophet to proclaim, as no other canonical prophet did proclaim, the nothingness of idols and the absoluteness of God. There was thus a special reason for his development of a purer conception of the divine character in the special circumstances in which he and his people were then placed.

Another distinctive feature is his doctrine of divine righteousness, which is much broader than that of any previous prophet. Throughout this section the term righteousness is used sometimes of Jehovah and sometimes of the Israelites, but it is used more frequently to represent a divine attribute than to express a human duty or a human characteristic. Isaiah and the earlier prophets view divine righteous-

¹ Cap. XLIII. 10; XLIV. 6-8.

² Cap. XL. 12-31.

ness as that quality which God displays in doing rightly or in dealing suitably; this prophet views it rather as that quality which he displays in acting faithfully, straightforwardly, or purposefully. With them the term denotes a single aspect of the divine character, namely, that of suitableness; with him it includes several aspects, such as faithfulness, straightforwardness, and purposefulness. He describes Jehovah as One who speaks righteousness,¹ and as One from whose mouth righteousness goes forth,² meaning that his deeds correspond to his words. He represents Jehovah as raising or stirring up Cyrus in righteousness,³ as calling the Servant in righteousness,⁴ and as upholding Israel or Jacob with the right hand of his righteousness,⁵ meaning that everything done by him is governed by a consistent principle and is performed according to a steadfast purpose. Hence he is a perfectly trustworthy Being, and One on whom his loyal people may rely to keep his promise with them.

There was also a special reason for the development by this prophet of a broader conception of the divine righteousness. He begins the prophecy, we have seen, with a proclamation of divine forgiveness and a promise of divine deliverance, thus teaching his people that there was a twofold purpose in their captivity, a purpose both of discipline and of

¹ Cap. XLV. 19.

² Cap. XLV. 23, marg.

³ Cap. XLV. 13.

⁴ Cap. XLII. 6.

⁵ Cap. XLI. 10.

grace. Then he proceeds to tell them that God would not only deal with them according to their deserts, but would also do with them according to his purpose, for the reason that he is a righteous Being, who faithfully keeps his promises. As the prophet sought to stimulate the faith of the exiles in the ability of Jehovah, because of his infinite power, to deliver them; so he sought to strengthen their confidence in the willingness of Jehovah, because of his righteous or trustworthy character, to accomplish their deliverance.

But the most distinctive feature of his teaching is his doctrine of a national Servant, which is more fully developed by him than by any other prophet, inasmuch as he describes the office of this Servant as no other prophet does. Since the conception had its origin with Jeremiah during the siege of Jerusalem, so far as we are able to determine, it was not known to Isaiah, the son of Amoz. For that reason, it does not occur in the first part of the book that is called by his name. The presence of the figure of the Servant in the second prophetic section is analogous to the presence of the figure of the Messiah in the first prophetic section, and the latter is as conspicuous for its absence here as the former is conspicuous for its absence there. It is a very remarkable fact that the ideal king, or Messiah, which occupies so prominent a position in the first section, has no place whatever in the second section; for, as

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Delitzsch declares, "In chapters XL.-LXVI. nothing is said concerning a Messiah, a son of David",¹ which the Coming One described in the first section was to be; or, as he elsewhere expresses it, "Nowhere in these discourses do we find a proper Messianic prophecy."²

As there was a special reason why this prophet developed the doctrine of God and the doctrine of divine righteousness, so there was a special reason why he developed the doctrine of a national Servant. He taught his people that Jehovah purposed to release them from captivity because he had something for them to do for him. By so teaching them he tried to get them to understand that God had a purpose not only *of* delivering but also *in* delivering them. Thus the conception of the Servant, which originated about the time of the Exile, was used by this prophet to encourage the exiles to expect deliverance on the ground that Jehovah designed to employ them in the future for the performance of a special work. After their release, he teaches, they shall become a blessing to mankind. Hence they may have no doubt that what he says will surely come to pass.

Still other distinctive features of his teaching might be mentioned, such as the way in which he grasps the nature and purpose of Israel's election

¹ "Messianic Prophecies in Historical Succession", p. 200.

² "Commentary on Isaiah", Fourth Edition, vol. II., p. 122.

and the mission and destiny of the Israelitish nation. Those just adduced, however, should convince an impartial student of Scripture, not only that this prophet moves in a different region of thought from that in which Isaiah moves, but also that he deals with a very different class of ideas. It is a recognized principle in Old Testament theology that there is an organic connection between history and doctrine, the distinctive teaching of each writer being largely determined by his historical situation. From the developed character of his conceptions, therefore, we must conclude that this prophet belonged to a time long subsequent to that of Isaiah.

In this way, the theology of the section affords another powerful argument against its Isaianic authorship. Its teaching shows an advance upon Isaiah's teaching both in substance and in form. The doctrines enforced in it are not those which Isaiah enforced, nor are the aspects of truth emphasized in it those which Isaiah emphasized. Hence Isaiah cannot have been its author. For, apart from the improbability of a man like him abandoning the distinctive ideas with which he had operated throughout a long career and adopting others of a novel kind towards the close of his life, there was nothing in his historical situation to call forth its characteristic conceptions.

The fourth argument is based upon the language and style of the section, and is suggested by its

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verbal peculiarities. The general style of this section presents a somewhat striking contrast to that of the first section, as the careful reading of an English version will show. This difference is due in part, of course, to a difference of subject, because the manner in which a speaker expresses himself is influenced by the nature of his thought. He will strive to adapt his language to the ideas which he wishes to convey. Hence, as the thoughts of this section are more tender than those of the first section, its discourses are more pathetic. But, after making full allowance for the change of style required by a change of subject, we find rhetorical peculiarities which evidence a different authorship. These peculiarities may be divided into several classes, and, while some of them are more apparent in the original than in the translation, and others of them appeal rather to the critical student than to the ordinary reader, many of them are of such a character that any intelligent person can appreciate them.

The first peculiarity is a marked expansiveness of expression. The style of Isaiah is polished and compressed, but the style of this prophet is diffuse and redundant. The former seldom repeats himself and never dilates on his subject, but the latter repeats or amplifies continually. The frequent poetic outbursts, calling on the earth, or the heavens and the earth, to join in a song of exultation, are interesting illustrations of the fondness of this prophet for

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repetition and amplification.¹ Other expansive forms of expression will be given under some of the other heads.

A second peculiarity is a great sameness of diction. With the exception of a few favourite phrases, Isaiah employs a rich and varied vocabulary; whereas the language of this prophet, but for its uniform impressiveness, would be monotonous. Both prophets possessed in a remarkable degree the imaginative faculty, and each was endowed with an unusual sense of the sublime; but the sublimity of Isaiah's images is generally connected with exhibitions of force or energy, while the imagination of this prophet is more reflectively engaged with objects of magnitude, or number, or majesty, or distance, as the spacious heavens,² the starry host,³ the lofty mountains,⁴ the far-off islands or coast-lands.⁵

A third peculiarity is the emphatic duplication of a word at the beginning of a sentence. This peculiarity is without a strict parallel in the writings of Isaiah. The very first word of the prophecy is duplicated in this way, and instances of such duplication occur all through the section, as the following expressions show: *Comfort ye, comfort ye;*⁶ *I, even I;*⁷ *For mine own sake, for mine own sake;*⁸ *Awake,*

¹ Cap. XLII. 10-13; XLIV. 23; XLV. 8; XLIX. 13.

² Cap. XL. 12, 22. ³ Cap. XL. 26. ⁴ Cap. XL. 9; LII. 7.

⁵ Cap. XL. 15; XLI. 1, 5. ⁶ Cap. XL. 1.

⁷ Cap. XLIII. 11, 25; XLVIII. 15; LI. 12. ⁸ Cap. XLVIII. 11.

awake;¹ *Depart ye, depart ye*;² *They, they*;³ *Cast ye up, cast ye up*;⁴ *Peace, peace*;⁵ *Go through, go through*;⁶ *Behold me, behold me*.⁷ Under this head should be noticed the emphatic repetition of the word translated in the English versions "Yea", for it is used with great frequency and with various shades of meaning in this section.

A fourth peculiarity is the habitual attachment of a participle or a participial epithet to a proper noun, instead of employing a relative pronoun and a verb. This is a striking feature of the style of the section, and there is nothing similar to it in the first section. Instances of it are very numerous, but they are generally disguised in the English versions through being translated by a relative clause. The frequency with which it occurs may be inferred from a few noteworthy examples, such as *creating, stretching, spreading, giving*;⁸ *making, stretching, spreading, frustrating, turning, confirming, saying, saying, saying*;⁹ *forming, creating, making, creating, doing*;¹⁰ *creating, forming, making*.¹¹ Here, in one passage, we have a series of four participles; in another, a series of nine; in another, a series of five; in another, a series of three. By substituting each of these participles for the corresponding verb,

¹ Cap. LI. 9, 17; LIL. I.

² Cap. LII. 11.

³ Cap. LVII. 6.

⁴ Cap. LVII. 14; LXII. 10.

⁵ Cap. LVII. 19.

⁶ Cap. LXII. 10.

⁷ Cap. LXV. I.

⁸ Cap. XLII. 5.

⁹ Cap. XLII. 5.

¹⁰ Cap. XLIV. 24-28.

¹¹ Cap. XLV. 7.

¹¹ Cap. XLV. 18.

wherever necessary, the English reader will see the significance of this feature of the style.

A fifth peculiarity is the frequent employment of expressive words and phrases which are not characteristic of the prophecies of Isaiah. Some of these expressions do not occur at all in the first section, as *Lift up your (thine) eyes*;¹ *recompence (work)*;² as (*to, of*) *nothing*;³ *all flesh*;⁴ *spring up (bring forth)*;⁵ *pleasure (delight)*.⁶ Some of them occur only once in the first section, as *Break forth (into singing)*;⁷ *have chosen (my chosen)*;⁸ *praise (praises)*;⁹ *created (creator)*;¹⁰ *ends (end) of the earth*;¹¹ *hold peace*.¹² Others of them occur in that section but twice or thrice, as *vanity (confusion)*;¹³ *nothing (a thing of nought)*;¹⁴ *offspring*;¹⁵ *together*;¹⁶ *behold*.¹⁷ Moreover the figure of *clothing oneself*, or of *being clothed*,¹⁸ so frequently and picturesquely employed by this prophet, is one which Isaiah does not employ; nor does he ever use such phrases as *I am Jehovah (Lord)*, or *I am God*, and *there is none else*;¹⁹ *I am the first, and I am the last*, or *with the last*;²⁰

¹ Cap. XL. 26 (three times else). ² Cap. XL. 10 (four times else).

³ Cap. XL. 17 (five times else). ⁴ Cap. XL. 5 (five times else).

⁵ Cap. XLIV. 4 (six times else). ⁶ Cap. XLIV. 28 (seven times else).

⁷ Cap. XLIV. 23 (four times else). ⁸ Cap. XLI. 8 (eleven times else).

⁹ Cap. XLII. 8 (nine times else). ¹⁰ Cap. XL. 26 (fourteen times else).

¹¹ Cap. XL. 28 (nine times else). ¹² Cap. XLII. 14 (five times else).

¹³ Cap. XL. 17 (seven times else). ¹⁴ Cap. XL. 17 (nine times else).

¹⁵ Cap. XLIV. 3 (four times else). ¹⁶ Cap. XLI. 19 (fourteen times else).

¹⁷ Cap. XL. 15 (twenty times else). ¹⁸ Cap. XLIX. 18 (five times else).

¹⁹ Cap. XLV. 5 (three times else). ²⁰ Cap. XLIV. 6; XLVIII. 12; XLI. 4.

I am thy God, or Jehovah (Lord) thy God;¹ I am he, that is, the same.²

A sixth peculiarity is the occasional use of familiar words with a shade of meaning which is foreign to the usage of Isaiah. Of this peculiar use of words there are some interesting examples, such as *judgment*,³ which is used by this prophet as by Jeremiah, and denotes a law or ordinance of God, or that which God decrees to be right; *covenant*,⁴ which is used not, as Isaiah used it, in the sense of treaty or compact, but to represent the future gracious relation of Jehovah to his people; *isles* or *coast-lands*,⁵ denoting properly the islands or shore-lands of the Mediterranean Sea, but used representatively of distant regions of the earth; *from the beginning*,⁶ expressed by an infrequent use of the word for head or top; *to adorn or glorify*,⁷ used reflexively of Jehovah either as glorifying Israel or as glorifying himself in Israel.

The language and style of the section, therefore, afford another powerful argument against its Isaianic authorship. This section exhibits rhetorical and poetical characteristics which show that the mental

¹ Cap. XLII. 10, 13; XLIII. 3; XLVIII. 17.

² Cap. XLII. 4; XLIII. 10, 13; XLVI. 4; XLVIII. 12.

³ Cap. XLII. 1, 3, 4; LI. 4. Cf. Jer. V. 4; VIII. 7.

⁴ Cap. XLII. 6; XLIX. 8; LIV. 10; LV. 3.

⁵ Cap. XL. 15; XLI. 1; XLII. 15; XLIX. 1; LI. 5.

⁶ Cap. XL. 21; XLI. 4, 26; XLVIII. 16.

⁷ Cap. XLIV. 23; XLIX. 3; LV. 5; LX. 21; LXI. 3.

habit of its author was not at all the same as that of the author of the first section ; and some of the stylistic differences not only indicate a habit of thought quite foreign to Isaiah, but also point to a period in history much later than his time. Then, in addition to the fact that the phraseology differs in many respects from that of Isaiah, it should be observed that, to one acquainted with Hebrew, the differentiating features of the style appear rather in the peculiar uses and combinations of the words than in the employment of the words themselves, so that, even in similar kinds of discourse, the structure of the sentences and the movement of the periods are such as to compel belief in diversity of authorship.¹

Owing to insufficient data, the time at which these prophecies were delivered cannot be precisely determined ; but the subject-matter points to a definite historical period, so that we can, at least, approximately determine it. They must have been delivered after the rise of Cyrus and before the fall of Babylon, because the prophet speaks of the advent of that prince as a familiar fact and of the destruction of that city as an approaching event. The one was a thing of the actual present ; the other was something to take place in the near future. When this prophet began to inspire a hope of deliverance in the hearts of his people, Cyrus had not simply

¹ See Driver's "Isaiah", p. 200.

appeared on the stage of history, but was in the midst of his career, and had achieved successes that were attracting the attention of the world.¹

The home of the conqueror was in Persia, which was eastward of Babylonia, but the prophet refers to him as one who was then in the north ;² and that fact seems clearly to imply that he was then in Media, which was northward of Babylonia, and which he annexed to his dominions before proceeding against Babylon. That being the case, the time of the delivery of these prophecies must have been subsequent to the union with the Medes in the year 549 B.C., but prior to the overthrow of the Babylonians in the year 538 B.C.

Speaking generally, then, the date of the section was somewhere in the interval between these two events, when the conquests of Cyrus were in progress and the oppression of Israel was drawing to a close ; for the prophet not merely marks him out as the one ordained of God to liberate the exiles, but points to his victorious career to stimulate their courage and to excite their expectation.

Instead of having been uttered a century and a half or more previous to their fulfilment, therefore, these prophecies were uttered almost on the eve of their fulfilment, possibly about 540 B.C., when events had so far developed as to enable an inspired speaker to say of the Persian conqueror, according to a

¹ Cap. xli. 2.

² Cap. xli. 25.

literal rendering of the declaration in the fourteenth verse of the forty-eighth chapter, "He whom Jehovah loves shall execute his design (or accomplish his pleasure) on Babylon."

CHAPTER IV.

THE DEFENCE OF THE DATE

THOUGH the evidence of diverse authorship appears from every point of view to be decisive, there may be hesitation on the part of certain persons about accepting it. Some may hesitate to accept it, because this section of prophecy forms part of the present book of Isaiah; others may hesitate, because portions of the section are quoted in the New Testament in connection with the name of Isaiah; others still may hesitate, because the section has so generally been regarded as the product of Isaiah's mind. For the sake of all such persons it seems important to devote a chapter to the defence of the date.

It is true that this section forms part of the present book of Isaiah, but that fact gives us no right to claim that he was the author of it. Though the name of a man attached to a modern book affords a strong presumption that he was the author of the entire work, unless we are somewhere told something to the contrary, the name of a man

attached to an ancient book does not always afford such a presumption, for the reason that many ancient books are made up of different elements, or rather are made out of different documents. To speak more plainly, many ancient books were produced by compilation.

Especially was this the case with the books of the Old Testament, a number of which show signs of having been compiled. The books of the Pentateuch, though called the books of Moses, are compilations; and the books of the Psalms, though styled the Psalms of David, are also compilations. Several of the prophetic books have likewise a composite character, their subject-matter having been derived from more than a single source. The book of Daniel and the book of Zechariah are each a compilation. The book of Jeremiah, too, is more or less composite. It bears marks of amplification or interpolation in many places, and the last three chapters give evidence of having been written after Jeremiah's time. One should not be surprised, therefore, at finding in the book of Isaiah prophecies by different men.

This book consists, it has been shown, of two long prophetic sections and a short narrative section, which intervenes between the two long ones and serves as a link to connect them. In the first prophetic section, certain chapters have prefixed to them a title which designates Isaiah as their author.¹

¹ Cap. I. 1; II. 1; XIII. 1.

Such a title, however, does not apply to the whole section, much less to the whole book, but merely to the discourses at the head of which it stands ; and some of these cannot have been delivered by Isaiah, because they refer to circumstances unconnected with his time.¹ The only title which might seem to apply to the whole book is that which stands at the beginning of the first chapter, but that superscription is applicable only to those prophecies of which Judah or Jerusalem is the subject.

In the first prophetic section, too, Isaiah speaks of himself, as he naturally would, in the first person ;² whereas there are numerous passages in the first thirty-nine chapters which speak of him in the third person.³ The significance of this latter fact is very great, inasmuch as a prophet could not consistently refer to himself in two different ways in the same kind of discourse. The third verse of the seventh chapter begins in Hebrew exactly as the first verse of the eighth chapter begins, but the one has the third person and the other has the first. Moreover, while the third person is used of him but once in the seventh chapter, in both the sixth and the eighth chapter the first person is used of him, or by him, a number of times. The change of person is suffi-

¹ Cap. XIII. 1.-XIV. 23, Cap. XXIV.-XXVII. and Cap. XXXIV.-XXXV. are also unrelated to Isaiah's age.

² Cap. VI. 1, 5, 7, 8, 11 ; VIII. 1, 2, 3, 5, 11, 17, 18.

³ Cap. VII. 3 ; XIII. 1 ; XX. 2 ; XXXVII. 2, 6, 21 ; XXXVIII. 1, 4, 21 ; XXXIX. 3, 5, 8.

cient of itself to prove that the book, as we now have it, is a compilation.

But in the second prophetic section, which is separated from the first by a historical narrative of four chapters, no title of any kind is found, and no hint as to who the author was is given. It opens very abruptly with a command from God to comfort his people, addressed to those whose duty it was to speak to them; and no similar opening of a prophetic discourse occurs in any other part of Scripture. Therefore, as this section does not claim Isaiah for its author, and as the book itself does not make such a claim, its incorporation with Isaiah's prophecies does not warrant us in claiming for it Isaianic authorship.

It is also true that portions of this section are quoted in the New Testament in connection with the name of Isaiah. Altogether ten such quotations from it are found there,¹ but in none of them has the mention of the prophet's name any literary significance, as neither their authorship nor that of the book was then under discussion. The name of Isaiah is mentioned with these quotations, not because he was the author of them, but because they are found in the book that is called after him. When quoting from this book, the New Testament writers seem to have had no thought of it being a compila-

¹ Matt. III. 3; VIII. 17; XII. 17-21; Luke III. 4; IV. 17-19; John I. 23; XII. 38; Acts VIII. 28-33; Rom. X. 16, 20.

tion; but, if they had, they quoted from it without regard to its composite character.

As they did with this book, so they did with other books. The name of Moses was used with a passage quoted from any part of the Pentateuch and the name of David was used with a passage quoted from any part of the Psalms, regardless of the well-known facts that Moses did not write the whole of the Pentateuch and that David did not write all of the Psalms. In each case the name stood for a collection of writings, and for that reason it was used, or might be used, with any passage found in the collection. Whether Moses wrote much or little of the Pentateuch and whether David wrote many or any of the Psalms, are matters with which the present investigation is not concerned, the sole object of the writer just now being to show why certain quotations from the Old Testament are connected in the New Testament with a certain name.

It may be said, however, that our Lord connected the name of Moses with the literature of the Pentateuch¹ and the name of David with one of the Psalms,² and that by so doing he gave the sanction of his authority to the traditional authorship of these parts of Scripture. But, as each of these names was the title by which certain well-known writings were

¹ John v. 46, 47.

² Matt. xxi. 42, 43; Mark xii. 36, 37; Luke xx. 42, 43.

designated, he was then merely speaking in the popular language of his time. He alluded to the books of the Old Testament under their familiar titles without expressing any judgment respecting either their authorship or their composite character. Hence, it is quite unwarrantable for anyone to claim his supreme authority as deciding questions which Providence has left to be determined by inquiry or research, and students of the Bible should be very careful not to attribute to him views on any subject concerning which he does not bear the most explicit testimony. Jesus is our authoritative teacher of moral and spiritual truth, not of literary and historical criticism ; and to appeal to him to decide questions of criticism is an illegitimate use of his authority.

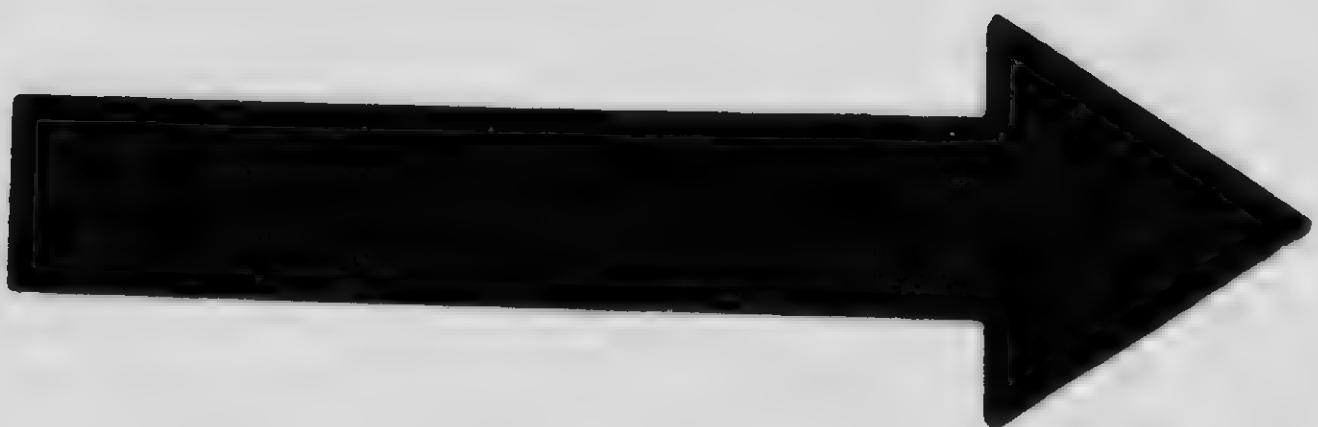
The Evangelists and Apostles, like our Lord himself, made a strictly religious use of the Old Testament. Having used it solely with a religious aim, they referred to the various parts of it, or to the various books in it, just as the representatives of the Jewish Church referred to them. Had they spoken of these books in any other way, the people whom they taught would not have understood what they meant ; so that they were compelled to speak of them in accordance with popular modes of expression. In other words, they had to use the current language of their time. As they employed the ordinary forms of Scripture reference, their incidental allusion to an Old Testament book in connection with a traditional

title does not raise, much less decide, the question either of its authorship or of its date.

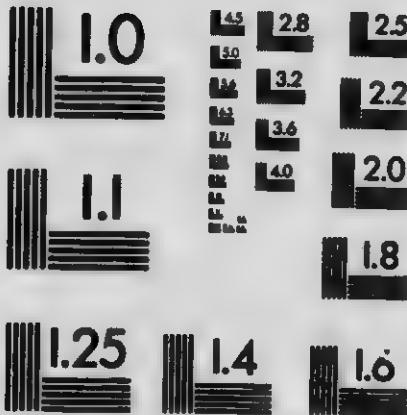
Furthermore, the New Testament use of the Old Testament quotations shows that they were made for practical, not for critical, purposes ; for they were generally used to illustrate or to develop a religious argument of some kind. But a quotation used for a practical purpose has an argumentative value, irrespective of its authorship. Hence the argumentative value of the passages quoted from this section is not diminished by the fact that Isaiah did not write them. So far as they are concerned, in not a single instance is there anything in the argument for the purpose of which the quotation was made, to adapt the language of George Adam Smith, that depends on the quoted words being by Isaiah.¹ His name having been used with a quotation simply for the sake of reference, the mention of it in connection with a quoted passage tells us nothing about the authorship of that passage.

It is likewise true that this section of prophecy has generally been regarded as the product of Isaiah's mind. Forming part of the book which stands in the Canon under the name of Isaiah, it was long supposed to owe its authorship to him. The reason for such a supposition is obvious. Finding it incorporated with prophecies by him, men generally thought him the author of it. For many

¹ See "The Book of Isaiah", vol. ii., p. 6.



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ages Jewish as well as Christian interpreters held this opinion. Indeed, from the time of its incorporation with Isaiah's prophecies till the birth of Biblical criticism about a century and a half ago, there was an almost universal acceptance of that view. Thus tradition is very strongly in favour of its Isaianic authorship.

But tradition, however venerable, is not authoritative evidence, nor has it the right of way over scientific criticism. Besides, the old opinion that Isaiah was the author of the section was the result, not of examination, but of assumption. It was assumed to be from him because it was included in a book called by his name. This belief was transmitted from one generation to another without any critical reasoning or investigation. Before the birth of criticism, tradition seems to have accepted the Isaianic authorship of the whole book solely on the ground of its canonical title. Instead of questioning its unity, men in ancient times had no suspicion to the contrary. That Isaiah had composed all the prophecies in the collection was taken for granted by them.

While, however, we should weigh the testimony which tradition has to give, we should not allow its testimony to outweigh that which the book itself gives. Were there no countervailing evidence, the case would be very different; but the testimony of this section of prophecy against the traditional view

of its authorship is such that nothing can invalidate it. Should this section be detached from the book in which it stands and be published by itself without a title, no one reading it for the first time would think of ascribing it to Isaiah or of dating it in his age; for it contains neither a statement nor an allusion that would lead anyone to suspect that it originated either with him or in his day.

On the contrary, it contains both statements and allusions that suggest another author and suppose another age. This section deals so definitely with a certain period in history that one who examines it closely must admit with Professor Kirkpatrick that, "if the great prophecy of Israel's redemption and glorification now included in the book of Isaiah had come down to us as an independent and anonymous document, no reasonable doubt could have been entertained as to the time at which it was written. Internal evidence would be regarded as fixing its date with remarkable precision towards the close of the Babylonian exile".¹

Did this section of prophecy stand alone without a name attached to it, we should no more doubt that it belongs to the time of the Exile than we doubt that the one hundred and thirty-seventh Psalm belongs to that time, or to a still later time. For, as the Psalm reflects the insults and indignities of the Jews during their captivity in Babylon, so this

¹ "Doctrine of the Prophets", p. 353.

section reflects their hardships and afflictions there during that period; and, as no one who was not acquainted with the circumstances of the Exile by living in it or hearing about it could have written that Psalm, so no one who had not participated in the experiences of the exiles by moving among them and associating with them could have composed this section.

The section opens, we have seen, with a message of comfort and encouragement. This message is accompanied with two important considerations, each drawn from the character of Jehovah, and each designed for people actually in affliction. These people are exhorted to keep up their hope and courage because of the uniqueness of their God.¹ In the first place, he is an incomparable Being, who possesses infinite power and wisdom. Hence he is the source of strength to all that wait for him, or trust in him. In the second place, he is an absolute Being, who presides over the destinies of nations as an overruling providence. Hence these people have no need to fear that he has forsaken them.

Then the speaker proceeds to show that the Being who directs all national movements and controls all national events has a special purpose in these people. Since he who is the First and the Last is their God, and since he has chosen them to be his Servant, therefore, they shall certainly be rescued by him.²

¹ Cap. XL. 27-31.

² Cap. XLI. 4-10.

The movement which is now in progress about them and is causing a commotion among the nations, is directed by the power which rules the universe and is making for their deliverance.¹ Such is the course of reasoning which is used to console these afflicted exiles. Only for such people would such consolation have been appropriate, and only one who was present with them could have offered it.

Thus the fact that tradition is in favour of the Isaianic authorship of the section has no more weight than has the fact that it forms part of the present book of Isaiah or the fact that portions of it are quoted in connection with the name of Isaiah in the New Testament. Each of these facts rests upon an uncritical assumption, and neither of them has any evidential force. Like the book of Zechariah already mentioned,² the book of Isaiah is a compilation, the various parts of it having been put together by the editors or compilers of the prophetic literature. In assigning the prophecies it contains to different authors, therefore, critics are no more "sawing Isaiah asunder", as prejudiced writers have accused them of doing, than they are sawing Zechariah asunder when they show that he cannot have written the whole of the matter contained in the book that is called by his name.

¹ Cap. xli. 11-16.

² That book is the work of two, if not of three, separate prophets, as competent critics admit.

Just why this section of prophecy was incorporated with the prophecies of Isaiah we do not know. Various reasons have been suggested, but they are all conjectural. Our knowledge of the principles which governed the editors of prophecy is too imperfect to enable anyone to tell with certainty. Professor Kirkpatrick suggests that a partial explanation may be found in the form of ancient books. He thinks that the section was annexed to the first thirty-nine chapters of this book in order to make "a volume approximately equal in size to those of Jeremiah, Ezekiel, and the Minor Prophets".¹ Professor Cheyne offers a similar suggestion. He conjectures that the extant literary records of Isaiah's prophecies made by themselves too small a work to be put beside those of Jeremiah and of Ezekiel. "Had not the book of Isaiah been considerably enlarged", he says, "its place must have been among the so-called Minor Prophets, like the book of Hosea, which was placed among the lesser prophets simply on account of its brevity. Such a lot would not have been consonant with the dignified position in the State which tradition assigned to Isaiah".²

Another plausible conjecture is that the incorporation was owing to the similarity in spirit of the prophecies in this section to those of Isaiah, because, though the two prophetic sections differ in language

¹ "Doctrine of the Prophets", p. 363.

² "Introduction to the Book of Isaiah", p. xvii.

and style, both are characterized by loftiness of thought and earnestness of speech. It is a well-known fact that much of the Old Testament literature whose authorship is uncertain has been traditionally associated with great names. The ancient tendency to gather Hebrew writings about the name of a representative man is illustrated by the books of the Pentateuch, which were ascribed to Moses as the typical author of moral legislation ; by the books of the Psalms, which were ascribed to David as the typical author of lyrical poetry ; and by the book of Proverbs, which was ascribed to Solomon as the typical author of practical philosophy. As each of these collections was connected with an eminent representative of a certain class of literature, so the prophecies of this section, being anonymous, may have been connected with the name of Isaiah as an eminent representative of almost evangelical prophecy ; for his teaching and that of this section approach more nearly to the teaching of the Gospel than does that of any of the other Old Testament prophets.

So similar are the two main sections of this book in spirit that the late Professor Franz Delitzsch suggested the existence of an Isaianic school, of which he thought the author of this section must have been a member ; and he held that Isaiah participated essentially in the prophecies of consolation to the exiles through one who was his distant disciple.

"The author", he says, "although not an immediate pupil of Isaiah, is yet a prophet of his school. He is by birth equal with the master in spirit and gifts. Not without the influence of an advance and change in the age, he even surpasses him, and shows his reciprocal relation to the book of Jeremiah, since in many places he reproduces Jeremianic thoughts with bold independence, in a higher tone and with an Isaianic stamp."¹

How came these prophecies to be anonymous? it may be asked. A satisfactory answer is hard to give, because no one can certainly tell. All we know for certain is that most of the books of the Old Testament are anonymous and that many of the longer ones are composite. We do not know who wrote any of the historical or any of the poetical books, neither do we know who wrote the book of Daniel, or the book of Jonah, or the book of Esther, or the book of Ruth; and, though the name of Moses is connected with the books of the Pentateuch, we know not who collected and compiled much of the material they contain. The literature of Israel has more great anonymous works than that of any other nation. One need not wonder, therefore, at the anonymousness of these prophecies.

Some persons, however, have thought it surprising that so transcendent a genius as their author must have been, should not be known; but to the present

¹ "Messianic Prophecies in Historical Succession", p. 198.

writer it is no more surprising that this author should be unknown than that the author of the Epistle to the Hebrews should be unknown, for each in his own way was a man of genius, and we are in complete ignorance as to who either of them was. Professor Franz Delitzsch deemed it incomprehensible that this great prophet should have become an anonym for the congregation which returned to the Holy Land, of which he was a contemporary, and that his forgotten name should have been covered by that of Isaiah; but he declared that we must accept these and other incomprehensible things in order to escape that which is most incomprehensible of all, namely, that it is one and the same prophet to whom we are indebted for the image of the second David in chapters VII.-XI. of this book and the image of the Servant of Jehovah in chapters XL.-LXVI.¹

In the opinion of the present writer these prophecies are anonymous because they were not the product of a single mind. Such expressions as "Comfort ye, comfort ye, my people" and "Who hath believed our report?" seem to indicate that several prophets took part in the preparation and delivery of consolatory addresses during the Exile. He is also of opinion that these prophecies, as well as other anonymous prophecies, were incorporated with prophecies from Isaiah by the editor or compiler of

¹ See "Messianic Prophecies in Historical Succession", p. 199.

the prophetic literature, on account of their generally hopeful and encouraging character. There was nothing fraudulent or dishonest in connecting the name of Isaiah with the whole collection because, as has been stated, it was customary then to connect the name of a representative writer with a certain class of literature. There seems, indeed, to have been a tendency from very early times to connect great institutions as well as great productions with great names.

Does not their anonymousness lessen the authority of these prophecies? it may also be asked. Though some have reasoned in that way, such reasoning is preposterous. It is not the author, but the matter, of a book that gives the work a practical value. With regard to the Scriptures, it is the divine element in them that makes them spiritually edifying; and it is its power of spiritual edification that renders any book in the Bible, or any part of a book, religiously important. We do not know who wrote the Epistle to the Hebrews, but it is no less edifying on that account. As in the case of that epistle, so in the case of this section, the inspiration of the author is guaranteed by the spiritual character of the teaching. That epistle has not the authority of Paul, nor has this section the authority of Isaiah, but each reveals the influence of the Divine Spirit, and is as religiously authoritative, therefore, as though we knew who its author was.

Could not God have inspired Isaiah to utter these prophecies? it may once more be asked. That is not a proper question to ask. We should deal with the Scriptures as they are. We should concern ourselves with what God has done, not with what he could have done. Instead of asking what he might have been able to do, we should try to find out what he has been pleased to do. The determination of the date and authorship of an ancient writing being a matter of critical investigation, the question of inspiration is not involved in such an inquiry and, therefore, ought not to be raised in connection with it. In the present instance, though we cannot ascertain who was the author of the section, we have ascertained that it was composed by some one or ones who lived during the Exile and mingled with the exiles.

That Isaiah did not write the whole of the book which bears his name has for many years been generally admitted by Biblical interpreters, and that the last twenty-seven chapters were not composed before the time of the Exile is one of the settled results of Old Testament criticism. During the past decade, at least, this position has scarcely been disputed by a representative exegete in any part of the world. But, while the position has long since passed out of the sphere of controversy among competent scholars, it has seemed advisable, not only to present in a compact form the

reasons for rejecting the Isaianic authorship of those chapters, but also to defend the date at present assigned for their composition against popular objections. It now remains to conclude the defence by repeating and re-enforcing the main reasons in favour of another author.

There are four independent lines of proof, namely, the prophetical, the historical, the theological, and the linguistic, all of which converge in support of the same position. Such a convergence must be considered decisive. These arguments are almost equally powerful, and each argument is practically sufficient of itself to prove that Isaiah was not the author of the section; but nothing can weaken, much less neutralize, the force of the four arguments combined. Though the evidence is of the kind known as internal, being supplied by the character and contents of the section, it amounts to an irrefragable demonstration.

The prophetical argument, which is based upon the standpoint of the prophet, is so convincing that after defending the traditional view for many years the venerable Delitzsch was influenced by it, towards the close of his life, to reject the Isaianic authorship of the section. In his last work, the preface to which was dictated only a few days before he died, he speaks of the exilian standpoint as a preponderating reason for its exilian origin. "If we hold that Isaiah is the author of (chap-

ters) XL.-LXVI.", he says, "we must maintain a phenomenon which otherwise is without a parallel in the prophetic literature, for otherwise it is everywhere peculiar to prophecy that it goes out from the present, and does not transport itself to the future without returning to the ground of its own contemporary history; but Isaiah would live and act here in the Exile, and address the exiles through twenty-seven chapters, without coming back from his ideal to his actual present".¹ Hence, according to the law of prophetism, this section cannot have been composed before the period of the Babylonian exile.

The historical argument, which is based upon the background of the prophecy, is closely related to the prophetical argument and has substantially the same significance. The historical background of chapters XL.-LXVI. is entirely different from that of the first thirty-nine chapters of the book. When we pass from the thirty-ninth to the fortieth chapter, "we find ourselves", to speak with Driver, "introduced into a new world".² The persons addressed are no longer Jewish citizens in Palestine during the reign of Ahaz or of Hezekiah, but Jewish people in Babylonia during the conquests of Cyrus; nor are the circumstances described any longer those of freedom and prosperity, but those of captivity and

¹ "Messianic Prophecies in Historical Succession", p. 199.

² "Isaiah: His Life and Times", p. 133.

oppression. Moreover, Jerusalem is now in a state of destruction, its temple lies in ruins, and Judea is a land of desolate heritages. Therefore, unless one assumes that prophecy is anticipated history, which would be absurd, the historical situation presupposed by the prophecy shows clearly that the section was not composed till within a few years of the capture of Babylon by Cyrus.

The theological argument, which is based upon the theology of the section, is also so convincing that Delitzsch was compelled to assign this prophecy a late place in the development of Old Testament doctrine, on account of the late character of its doctrinal conceptions. "The pedagogical progress in the recognition and progress of salvation, divinely ordered, demands the origin of these addresses", he says, "under the impulses given by the Exile. Zephaniah, Habakkuk, Jeremiah, and Ezekiel would represent an incomprehensible retrogression, if the author of Isaiah XL.-LXVI. were not younger than Jeremiah, younger even than Ezekiel, and did not have the last third of the Exile as his historical station".¹ Thus, on the authority of that distinguished evangelical scholar, the theological ideas of this author are of such a character that only the events connected with the closing years of the Captivity could have led to the conception and expression of them.

¹ "Messianic Prophecies in Historical Succession", p. 199.

The linguistic argument, which is based upon the language and style of the section, has likewise a great significance. As a rule, dissimilarity of style, much as it may suggest, does not assure diversity of authorship. In the present case, however, this kind of evidence is very nearly as convincing as is either of the other kinds, for two important reasons: first, the appearance of literary forms that indicate a habit of thought foreign to Isaiah, so that in similar subject-matter a different impression is produced on the mind of the reader; and, second, the presence of words and idioms that point to a period in history later, some of them much later, than Isaiah's time, as, for instance, the ordinary word for "together" in chapter XI. 6, which is replaced in chapter LXV. 25 by a synonymous expression that occurs elsewhere only in the latest Hebrew books.

Thus three of the arguments for another author and a later date are each conclusive, and the fourth argument, if not quite conclusive, is most corroborative. The result of investigation on these points, therefore, must be taken as established. The facts of this section can be rationally explained only on the supposition that it was composed by someone who lived when the circumstances he describes were existing, when the events he mentions were happening, when the persons he comforts were suffering, and when the experiences he records were taking place.

CHAPTER V.

THE DESCRIPTION OF THE SERVANT

AN approximate date for the section having been found, it is necessary now, as there is no dispute about its application elsewhere, to explain how the word servant is applied here. Such an explanation will prepare the reader for the analysis and exegesis to be given in succeeding chapters. Accordingly, for reasons that will shortly appear, the present chapter is devoted to a description of the Servant.

This seems the best place to observe that the whole of this section is not supposed to have sprung from a single source. Some critics claim that it consists of several pieces of prophecy by several different persons whom God raised up at various times, from a few years before the restoration till a good while after the return, for the purpose of counselling and comforting the faithful Israelites. Those critics note a number of apparent breaks in the composition which convince them of a plurality of authors and dates.

Professor Cheyne supposes that chapters XL.-XLVIII. contain the original prophecies of this section,

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having been written, he believes, soon after 546 B.C., the year in which Cyrus captured Sardis, the capital city of Lydia. In his opinion, chapters XLIX.-LV. form an appendix to the preceding nine chapters, having been designed to meet altered circumstances and having been added about the time of Ezra, 432 B.C. The remainder of the section consists of passages of different dates ranging, he thinks, from the time of Ezra to the time of Artaxerxes Ochus; and are, therefore, all of post-exilian authorship.¹ According to this analysis, which represents a modern critical view, the prophecies included in the section cover a period of a little more than two full centuries; that is, from about 545 to about 347 B.C.²

Though that question does not come within the scope of this discussion, it must be admitted that some parts of the section are more homogeneous than other parts are. It is quite probable, too, that different parts of it were produced at different times and by different men; and it is very possible that chapters LVI.-LXVI. had in part, if not in whole, a post-exilian origin. But, whatever may be the date of the prophecies in those chapters, the prophecies in chapters XL.-LV. appear to have been composed during the closing years of the Exile; and, while

¹ See "The Book of the Prophet Isaiah", Polychrome Edition of the Bible, p. 131.

² The dates given in the foregoing paragraph are those suggested by Professor Cheyne.

certain subjects receive a fuller treatment in some chapters than in others, all the subjects in them are executed on one central theme, namely, the deliverance of Israel from Babylon and his restoration to Palestine.

The part of the section to which the technical use of the word servant is peculiar, is the group of chapters that begins with chapter forty and ends with chapter fifty-five. Of this portion of Scripture the Servant of Jehovah is not merely a most striking feature, but the most characteristic conception. So characteristic, indeed, is this conception of these chapters that, notwithstanding a lack of homogeneousness here and there, they form because of it a special piece of prophecy. Of this piece of prophecy the fortieth chapter may be regarded as the introduction and the fifty-fourth and fifty-fifth as the conclusion.

Many scholars believe that at chapter forty-nine a break in the composition occurs. The principal reasons for this belief are that the subsequent chapters contain no mention of Babylon, no mention of Cyrus, and no allusion to his conquest of Babylon. These facts, however, are not necessarily indicative of a real break, much less of a different authorship; for, while Babylon is not mentioned by name after the close of the forty-eighth chapter, reference to it is several times made, and made in such a manner as to show that the view-point of the prophet remains

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unchanged. From the beginning of the forty-ninth chapter, the description is more purely consolatory in its character, and the attention of the prophet is more exclusively concentrated on the glorious future that is in store for Israel.

Though some of the ideas are more fully developed in the chapters that follow, there is no good ground to assume a break at that point—first, because chapter forty-eight is logically connected with chapter forty-nine; secondly, because chapter forty-nine is similar in thought to chapter forty-two; thirdly, because the same point of view is continued throughout this group of chapters. In the last verse of the fifty-first chapter, those who are said to afflict or torment Jerusalem, that is, her inhabitants, are the people of Babylon; in the eleventh verse of the fifty-second chapter, the place out of which the exiles are commanded quietly to go is Babylon; and, in the twelfth verse of the fifty-fifth chapter, the place from which the joyful exodus is promised is also Babylon.

Therefore, whether this entire group of chapters is the work of one mind or of many minds, it is a conceptional unity and deals with a single situation. The great conception of the Servant, along with many other common conceptions, may be held to bind the passage into a unity up to chapter fifty-three, as Davidson has properly observed;¹ and he might as properly have added that chapters fifty-four and fifty-

¹ See "Expositor", Second Series, vol. vi., p. 186.

five continue the series of consolatory discourses which commence with chapter forty. Hence, whoever may have been their author, as they now stand, these sixteen chapters appear to be the work of a single editor or compiler. For that reason, they will be treated by the present writer as a single prophecy, or, to speak more precisely, as a unified prophecy.

It is concerning the technical use of the word servant in these sixteen chapters only that a difference of view exists amongst Old Testament interpreters. Even in these chapters there is a substantial agreement on the part of Christian scholars as to the application of the term in certain passages. All admit that some applications of it are collective; some admit that several are; and several admit that all are. In the analysis of the prophecy, an endeavour will be made to prove that all the applications of it are collective.

Respecting the employment of the word the first time it occurs in this section opinions do not differ. Expositors of every school agree that it is here employed as a collective designation of the people of Israel. Being collectively applied in this passage, one would naturally expect it to be so applied in each of the other passages, especially as this prophecy is unified by the conception of the Servant; because it is incredible that a writer should, in the same series of discourses, apply the same term to different subjects or use the same phraseology to express different

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ideas. Therefore, the idea expressed by the phrase, the Servant of Jehovah, must, it would seem, be substantially the same in all parts of the prophecy.

Though all expositors agree that the term is first applied in this prophecy to the Israelitish nation the great majority of them have thought that it is afterwards applied to an individual Israelite, because, in certain passages, the language employed to describe the Servant seems too personal to be used of a people. Of such passages there are only four, but each of these is so strongly individualized, or so strongly marked by individualizing expressions, that when inditing the account the prophet is supposed to have had a person in his mind. These passages having already been indicated, it is unnecessary to repeat them.

But there is no just reason for this supposition, as the exegesis of the passages will show; and most of those who entertain it either assume what is false or ignore what is true. Either they take for granted that the conception of the Servant develops into the conception of the Messiah or they fail to consider that the individualizing expressions of the prophet are required by the figure of personification which he employs. It must be borne in mind, however, that, since the two conceptions are entirely distinct, the development assumed is utterly impossible. It must also be borne in mind that, as a personification and a person have identical attributes, the language needed

to describe the one is the same as that needed to describe the other.

Perceiving that the account commences with the nation, but believing that it culminates in a person, a number of exegetes profess to find in this prophecy a singular contraction and expansion of the conception of the Servant. With Professor Franz Delitzsch, they imagine that the prophet speaks in some passages of the actual Israel, in other passages of the spiritual Israel, and in a few passages of an ideal Israelite. Like Professor Delitzsch, too, they explain this imaginary movement of the prophet's thought by the figure of a pyramid, of which the lowest section is the people of Israel as a whole; the middle section, Israel according to the Spirit; and the highest section, a mediator or redeemer arising out of Israel.¹

That explanation is ingenious, one must admit, but it is neither natural nor reasonable. It is not natural, because it supposes that the thought of the prophet first ascended from the base of the pyramid to the apex, then descended from the apex to the base, and afterwards rose or fell according to a mental whim half way to the middle; it is not reasonable, because it implies that the prophet made puzzles to perplex his hearers, instead of giving addresses to instruct them. A rational teacher tries to speak in such a way as to be readily understood by those who listen

¹ See "Commentary on Isaiah", Fourth Edition, vol. ii., p. 165.

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to him ; but, if a speaker in the same addr. ss seems to look now at the base of a figure, now at the apex, and now at the middle, there is nothing to enable his hearers to tell that he is not looking at the middle, when he may be looking at the apex or at the base.

But, while there is no such mechanical contraction and expansion of thought in this prophecy as the foregoing figure fancifully suggests, there is a species of narrowing and widening, not of the conception of the Servant, but of the application of the term. That is to say, the prophet applies the term sometimes in a wider and sometimes in a narrower sense. In other words, the nation is regarded by him in a twofold aspect, namely, from the point of view of its actual condition and from the point of view of its divine vocation. At one time, he speaks of the nation according to its particular situation as a people dispersed, distressed, despondent, in which case the epithets employed are literal and historical ; at another time, he speaks of it according to the purpose of God, regarding it as a people chosen by him, endowed with his Spirit and entrusted with his truth, in which case the epithets employed are ideal and spiritual.

For instance, in chapter XLI. 8-10, the prophet addresses the nation as a people surrounded by enemies and stricken with terror. That was what he knew to be their condition at the time. But, in chapter XLII. 1-4, he addresses the nation as a people

elected by Jehovah to give his law to the heathen. That was what he saw to be their mission in the future. Then, in verses 18-24 of the latter chapter, he returns to the actual condition of the nation, describing it as a people robbed and spoiled; and, in the first half of the forty-ninth chapter, he reverts to the divine vocation of these people, representing them as appointed by God to perform a special work. Several times throughout this prophecy the point of view is similarly changed.

Those examples, however, will suffice to show that there is no contraction and expansion of the conception of the Servant, which is a purely artificial view, but a twofold way of speaking of the nation, which is a truly rational view. "That the prophet should, at one time, speak of Israel according to its idea and God's purpose with it, which it should yet fulfil; and, at another time, should speak of it as it actually presented itself to his eyes, very far from coming up to its ideal or (from) being in a state to realize God's design with it, was", as Davidson says, "natural and according to human thought".¹ This view is not only agreeable to the dictates of reason, but also consistent with the facts of Scripture.

The double way of speaking of the nation in this prophecy is analogous to the double way of speaking of the Church in the New Testament. In his first epistle, the apostle Peter, addressing his disciples

¹ "Expositor", Second Series, vol. viii., p. 361.

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throughout Asia Minor, exhorts them to put away all sinful feelings and evil speakings and hypocritical practices.¹ These terms describe their act : condition, and indicate what the Church of that time really was. Then, in the same connection, he reminds these disciples that, as possessors of the truth and partakers of the life of Christ, God regards them as an elect race, a royal priesthood, a holy nation, designed by him to manifest or declare his excellencies.² These terms express their ideal calling, or their divine vocation, and indicate what the Church of every time ought to be. According to the design of God, the apostle teaches, the whole body of believers in any age is a pious company of anointed priests, each of whom is expected to offer acceptable sacrifices of prayer and praise ; but, while all believers should continually offer such spiritual sacrifices, only a small proportion of them realize the divine ideal.

There is, indeed, a pretty close resemblance between the prophet's way of speaking and that of the apostle. In each case a religious community is regarded as a divinely chosen people, and in each case what the people actually was is contrasted with what it was designed to be. This similarity of thought and speech is easily explained. In the theocracy established by Moses, Jehovah was conceived as the ruler and the Israelites were conceived as his subjects.

¹ Cap. II. 1.

² Verse 9.

Under such a form of government, Church and State were joined in immediate union. The Church was the State, and the State was the Church.

As the literal Israel during the Mosaic dispensation corresponds to the spiritual Israel during the Christian dispensation, so the purpose of God respecting the Old Testament Church is similar to his purpose respecting the Church of the New Testament. In our study of this prophecy, therefore, we must always bear in mind that, when the prophet calls the Israelitish nation Jehovah's Servant, he means specifically the Jewish Church. It was the Jewish Church that was scattered and stricken, robbed and spoiled; and it was the Jewish Church that was chosen by God and appointed by him to do a special work.

If it be objected that the Church of the prophet's day did not exhibit the ideal features ascribed to the Servant of Jehovah, it is sufficient to reply that the Church of the apostle's day did not exhibit the ideal features ascribed to the disciples of Christ; so that the objection is no more valid in regard to the Jewish than in regard to the Christian Church. The Church has never really been what it was spiritually capable of being, nor what it was divinely designed to be. In New as in Old Testament times, there has always been the actual Church as it existed in each age, and there has always been the ideal Church of God's purpose and thought. But, though neither the Jewish nor the Christian Church has ever borne the exalted

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character it was designed to bear, individual members of each Church have borne such a character. In the case of both Jews and Christians, therefore, the Church, through its faithful representatives, has realized the divine ideal, so far as its realization is possible to imperfect beings.

Though the prophet uses the term sometimes with an extended and sometimes with a restricted application, his conception of the Servant of Jehovah does not change. The body whose bulk seems to contract and expand is never strictly different. The variation in bulk is similar to the difference between the Church taken wholly and the Church taken partially; that is, the difference between the nominal Church and the true Church. God chose the nation or Church as a whole to be his Servant, but the whole nation or Church was his Servant only so far as each member of it was loyal to him. The nominal Jewish Church was the actual historic Israel of which the loyal or spiritual part was the true Jewish Church. Keeping this distinction before us, we shall have no difficulty in perceiving how the title is applied in any given passage.

Thus the Servant of Jehovah is always the nation or Church viewed either temporally or spiritually, as the nature of the account or the character of the description may require. The prophet deals, not with an imaginary society, but with a real community. To this community he applies a variety of

descriptive epithets, the significance of which depends upon the manner of their predication. When something is predicated of the actual condition of the Servant, the epithets are to be taken literally or historically; but, when something is predicated of the divine vocation of the Servant, the epithets are to be taken spiritually or ideally. The special character of the description will always help us to decide how to interpret them.

In this connection, it should be stated that this prophecy is essentially a dramatic representation of the Hebrew people during the closing years of the Babylonian captivity. An analysis of it will show that it is constructed in such a manner as to present a realistic picture of the special circumstances in which the Israelites were then placed and of the spiritual experiences through which they were then passing. It furnishes an almost visible history of the Church at that time, as well as a very detailed account of its office and work in the time to come, because its future relation to the heathen seems to have been ever present to the prophet's mind.

This portion of Scripture, therefore, may be called a prophecy in action, the movement it exhibits being a progress of thought, and not a change of subject. The Church is not only personified by the prophet as Jehovah's Servant, but also represented by him in a variety of situations and addressed by him in a variety of ways. In one passage, he describes this

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divine Servant as elected ; in another, as commissioned ; in another, as reproved ; in another, as consoled ; in another, as encouraged ; in another, as admonished ; in another, as comforted ; in another, as reassured ; in another, as rescued ; in another, as honoured ; in another, as reverenced ; in another, as commended ; in another, as exalted ; in another, as rewarded.

The different features of the description form so many parts of one delineation, all of which parts, when put together, give a tolerably complete portrait of the same collective body of people. For, whether the Servant be described as elected, or commissioned, or reproved, or consoled, or encouraged, or admonished, or comforted, or reassured, or rescued, or honoured, or reverenced, or commended, or exalted, or rewarded, he is, in every instance, the Jewish Church regarded either from the point of view of its actual condition or from the point of view of its divine vocation. Succeeding chapters will evince the truth of the foregoing statements.

The fifty-third chapter of this book is generally regarded as the culmination of the description of the Servant, but it is a culmination only in a certain sense. It forms the termination of the account, but that is all it can be strictly said to do. The prophet there describes what the Servant has done, what his contemporaries acknowledge him to have done, and

what his reward will be in consequence of what he has done. Hence the account merely completes the picture of what the loyal Israelites accomplished for the rest of the nation during the Babylonian captivity. The description proceeds from stage to stage till it unfolds the doctrine of an innocent Servant suffering on account of a guilty people, whose guilt has been visited on it and whose sin has been expiated by it.

It is a somewhat interesting fact that the collective use of the word servant ceases with the fifty-third chapter, though the plural form of it occurs once in the fifty-fourth¹ and several times in the sixty-fifth chapter.² How is this sudden change of number to be explained? Knobel, who regarded the Servant as the God-fearing portion of the people, thought that the prophet first addressed the nation in the singular, because he hoped at first that the worshippers of Jehovah would all join in the restoration movement as one man; but that, when he saw that the majority were content to remain in the land of exile, he began to use the plural, "servants", owing to the comparatively few Israelites who desired to return to Palestine.³ But, as the God-fearing portion of the people was never more than a section of the exiles, the number of persons desirous to return being smaller than was at first expected, would not be a sufficient

¹ Verse 17. ² Verses 8, 9, 13, 14, 15.

³ See his Commentary on Isaiah, *in loco*.

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reason for him to change from the singular to the plural.

The only rational explanation seems to be that the object of the prophet was to get the loyal Israelites to realize that God had a purpose of deliverance respecting them, because he had called them to be his Servant, and that he had chosen them to be his Servant, because he had a special work for them to do. Having shown them what that work was to be, how they were to become qualified for doing it, and how they were to be rewarded after having done it, he has no more need of using a technical designation, and, therefore, does not again speak of them under the figure of a national or collective servant. In other words, as soon as he has completed his description of the personified community, the nation or Church, which he does in the fifty-third chapter, he discontinues the employment of the singular and commences to use the plural.

Furthermore, the plural is used in a different way from that in which the singular is used. When the prophet speaks of the Israelites as a "Servant", he contemplates them collectively as a body of believers; when he speaks of them as "servants", he contemplates them individually as personal worshippers. In the last verse of the fifty-fourth chapter, for instance, where he says, "This is the heritage of the servants of Jehovah", he means to say that the blessings he has just enumerated are the personal

inheritance of everyone who is a true worshipper of Jehovah. Thus the singular is employed with the idea of special or collective service, whereas the plural is employed with the idea of personal or individual devotion.

One more observation should here be made. Some authorities regard chapter LXI. 1-3 as a self-delination of the Servant, such as that which is found in chapter XLIX. 1-6 and also in chapter L. 4-11; and one must admit that there are affinities between that passage and each of the other two. These affinities are very natural, however, because, as will hereafter be shown, the Servant is figuratively represented as a man endowed with the divine spirit and appointed to the prophetic office. But, apart from the fact that the word servant does not occur there, the function claimed by the speaker in that passage does not reach the level of the work assigned to the Servant in this prophecy. The mission of the former is merely one of consolation, but the mission of the latter is specially one of regeneration and evangelization. Moreover, the speaker in that passage is only the herald of salvation, whereas the Servant in this prophecy is the mediator of it.

Another strong objection against identifying the one with the other has been urged by Skinner, in the Cambridge Bible for Schools Series, where he observes that the allusion to a "day of vengeance" in that passage strikes a note which is never found

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in the undoubted utterances of the Servant. Such language could not consistently have been put into his mouth. For all these reasons, it seems necessary with the majority of Old Testament commentators to assign the speech with which the sixty-first chapter opens to the prophet that composed it, who meant the words to be descriptive of his own mission. Like the Servant of Jehovah, he was a type of Jesus of Nazareth, who is said by Luke to have on one occasion applied a portion of the passage to himself as being typically applicable to him.

CHAPTER VI.

THE ANALYSIS OF THE PROPHECY

IN the group of chapters now to be studied the word servant occurs only twenty times in all. Nine of these times it stands in connection with the word Jacob or Israel, thus showing that in each of these places the Israelitish nation is meant. Owing to this latter fact, it might be thought sufficient to study only the remaining passages ; but, for the sake of making the discussion as complete as possible, it seems better to give an analysis of the whole prophecy.

Certain scholars have suggested that, when studying the application of the term, we should begin with the fifty-third chapter, where the description is supposed to reach its highest point. That supposition, however, arises from a misconception. The description of the Servant terminates with that chapter, but does not strictly culminate there. On the contrary, the account that is given of him in several other chapters is much more free from ambiguities of speech, as well as much more full of unambiguous teaching with respect to his office and work.

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The doctrine of expiation is taught there and is quite fully developed there, it is true; but that doctrine is not confined to the fifty-third chapter. The expiation of sin by means of chastisement is distinctly taught in the Prologue,¹ where the prophet comforts Jerusalem as the mother of her people in exile, by telling her that her warfare is accomplished and her iniquity pardoned; or, more accurately, that her term² is completed and her sin expiated.³

In view of all the facts, therefore, the only proper course is to begin with the earliest passage in which the term is applied by the prophet, in order to show just what subject he had before his mind, and then to examine carefully each remaining passage, in order to see if there is any change of subject.

The first passage is chapter XLI. 8-10, which describes the *election* of the Servant. Speaking in Jehovah's name, the prophet says:

8 "But thou, Israel, my Servant,
Jacob whom I have chosen,
Offspring of Abraham, my friend;

9 Thou whom I have grasped from the ends of the earth,
And whom I have called from its remotest regions,⁴

¹ Cap. XL. 2.

² More freely, time of service, as in the margin of the Revised Version.

³ The verb in the original means to be received or accepted, and the idea is that the discipline endured is accepted as sufficient for the purpose desired; for which reason the guilt is discharged or the sin is expiated.

⁴ Literally, sides or corners, as in the Revised Version.

And to whom I have said, My Servant art thou,
 I have chosen thee, and have not rejected thee ;
 10 Be not afraid, for I am with thee ;
 Stare not in terror, for I am thy God.
 I strengthen thee ; yea, I help thee ;
 Yea, I uphold thee with my faithful right hand."¹

In the opening verses of the preceding chapter, the prophet comforts the Israelites in Babylon by telling them of their approaching deliverance from captivity. He not only proclaims forgiveness to his afflicted countrymen, but also promises them restoration to their native land. This promise he accompanies with an imaginative description of the process by which it is to be fulfilled. Hearing in spirit the voice of a herald, going in advance of Jehovah and calling on unseen agencies to make a road through the desert for him to lead the exiles back to Palestine,² as his people had been led by him from Egypt back to Canaan, he summons an ideal band of messengers to announce from a high mountain to Zion and the cities of Judah the glad tidings of Jehovah's advent ;³ presents a glowing picture of the homeward journey of the ransomed ones,⁴ and follows his consolatory message with a sublime meditation on the unique and incomparable character of Jehovah⁵—a meditation designed, first, to inspire the captives with

¹ Each of the last three verbs is a perfect ; but as each expresses an unalterable determination of the divine will, it may be translated into English by the present tense.

² Ver. 3-5. ³ Ver. 9. ⁴ Ver. 10-11. ⁵ Ver. 12-21.

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confidence in his ability and willingness to rescue them,¹ and, secondly, to keep them from complaining that their way is hidden and their cause ignored.

In the present chapter, to remove all misgiving from their minds, the prophet points them to the appearance of Cyrus, their actual liberator, who is now in his career of conquest, describing him as one from the east, providentially raised or stirred up to effect a gracious purpose concerning them;² and, in the passage before us, to influence them to put implicit trust in God, he entreats them not to be frightened by the national commotions that are taking place about them, assuring them that, as the people of Jehovah, they are not only chosen by him to be his Servant, but also grasped by him from the ends of the earth and called by him from the remotest parts of it.

In this passage, therefore, the Servant is manifestly the ~~merit~~ of Abraham, as it existed towards the end of the Exile, comforted with the assurance of being gathered from the most distant quarters of the world. The title is here used in its widest sense, being applied to the whole mass of Israelites who then revered Jehovah, just as we found it applied in the book of Jeremiah.⁴ These people are brought

¹ Ver. 21-26.

² Ver. 27.

³ Ver. 2-3.

⁴ Cap. xxx. 10; xlvi. 27, 28. See also Ezek. xxviii. 25; xxxvii. 25.

before us as a personified society, which the prophet regards not as a mere aggregate of individuals, but as a corporate unity, or a collective body of worshippers, whom, in harmony with the personifying term employed, he addresses in the masculine gender and the singular number. Hence the Servant is the nation or Church viewed according to its actual condition, but as elected to an exalted office. Nothing is here said of the duties of the office, because the mind of the prophet is now occupied with stilling the fears of the people, who are alarmed by the convulsions among the nations, by insisting on their relation to Jehovah and his purpose to take care of them ; but the epithet implies that there is something special about the nature of those duties, and in the course of a few paragraphs he tells us what they are.

The second passage is chapter XLII. 1-4, which describes the *mission* of the Servant. Speaking for Jehovah, the prophet says :

- 1 "Behold, my Servant whom I uphold ;
My chosen one, with whom my soul is pleased ;
I have put my spirit upon him :
He will make known¹ the law² to the nations.
- 2 He will not cry aloud, nor raise a clamour,
Nor let his voice be heard in the street.

¹ Literally, set forth, then publish.

² The word translated "judgment" in the English versions means here the religion of Jehovah regarded in its moral aspect as a system of practical ordinances, and is best rendered, therefore, by the term law, ordinance, or religion.

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- 3 A fractured reed he will not break,
And a glimmering wick he will not quench :
Faithfully will he make known the law.
- 4 He will not grow feeble nor become faint
Till he have set the law in the earth,
And in his teaching the countries will hope."¹

In this passage, after inviting the attention of his hearers, the prophet explains the office of the Servant, describing him again as chosen and upheld by Jehovah, and then representing him as endowed with his spirit and appointed to give his law, or his religion, to the nations. In the next paragraph, too, he addresses him as called in righteousness or faithfulness, as sustained by Jehovah, who holds him by the hand, and as constituted a "covenant of the people"² to open blind eyes and to liberate captive souls. Thus the functions of the Servant are of a missionary or evangelistic character. He is to be the mediator of a covenant between Jehovah and mankind, or the dispenser of light and knowledge to the heathen. In other words, he is to be the means of leading the nations into covenant relation to Jehovah, or conscious acquaintance with his will, by teaching them how to think of him and how to enjoy his fellowship.

¹ So the Septuagint renders the verb, and so the verb is rendered into English in Ps. CXIX. 43, 74.

² The word is here equivalent to the human race, and is parallel in meaning to the one that follows, as is shown by the Septuagint both in verse 6 and in chapter XLIX. 6, where the two phrases occur together again in Greek.

Who is the Servant to whom Jehovah entrusts the diffusion of his religion throughout the world? As the general features of the description are the same in this passage as they are in the first, we should naturally suppose them to have the same reference. The correctness of this supposition may be fairly proved. The repetition of the words for "elect" and "uphold" in the first verse, and of the word for "call" in the sixth verse, suggests that the two passages are closely related in thought; and an examination of the context shows that they were originally uttered of the same subject. Between these passages there is a strictly logical connection. The intervening verses speak of the Servant as "thou worm Jacob" and "ye men of Israel";¹ they represent the antagonism which he will encounter from the heathen nations as a conflict between pure religion and idolatry;² and they assure him of the help of God to enable him to overcome all opposition to the fulfilment of his destiny.³ This assurance of divine aid is associated with the providential raising or stirring up of "one from the north" as the instrument for effecting a gracious purpose respecting him.⁴ The preceding chapter closes with an observation on the helplessness of idols and idol-worshippers, and the present chapter opens with a declaration of his ability, not merely to overcome, but to evangelize, the

¹ Cap. xli. 14.

² Cap. xli. 15.

³ Cap. xli. 16-20.

⁴ Cap. xli. 25.

heathen—a declaration which shows what the prophet meant when he assured the worm Jacob of being armed with an irresistible strength; for it was their knowledge of God and their possession of his truth, that qualified the Israelites to become his Servant and that made them a power which nothing could withstand. Then the verses that continue the address to the Servant in this chapter depict, in anthropomorphic imagery, the approaching interposition of Providence for the deliverance of the exiles and the destruction of their enemies;¹ so that the whole account refers to events connected with the Exile and treats of what Jehovah is about to do both for and with his trusting people.

From the evidence presented, partly by the passage itself, but especially by the context, we must conclude that the prophet is still referring to the Israelites as Jehovah's Servant; for we cannot otherwise explain the passage consistently with its historic setting. This conclusion is supported by the testimony of the Septuagint. In the Hebrew text, from which our English versions are made, the words Israel and Jacob are not repeated in connection with the word servant, as we might have expected them to be, had the prophet had the nation in his mind; but in the Greek translation, which our Lord and his Apostles used, they are repeated in the very order in which they occur in both texts at the beginning of

¹ Ver. 8-17.

each of the next two chapters. As only a few paragraphs intervened between the related passages, and as no chapter divisions existed in the ancient manuscripts, it was not really necessary to have the words repeated. The meaning of the prophet was sufficiently plain without them, so that one manuscript might have them and another might not. Their absence from the Hebrew is, doubtless, due to the fact that the transcriber did not find them in the manuscript which he used. Their presence in the Greek, however, not only implies that they stood in the manuscript which the Septuagint translators had before them, but also indicates that the account was then regarded as a lofty description of the religious mission of the Hebrew people. These considerations show that we must mentally supply the words Jacob and Israel in order to obtain the historic meaning of the passage, which, owing to the application of a portion of it by the Evangelist to Jesus,¹ has generally been overlooked. Thus the Servant, we may plainly see, is the nation or Church viewed according to its divine vocation. The character of the mission is such as to show that the prophet was thinking particularly of the spiritual part of the nation, because it was only that part of the nation that really constituted the true Church and that actually performed evangelistic work.

The third passage is chapter XLII. 18-22, which

¹ Matt. XII. 18-21.

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describes the *reproof* of the Servant. Still speaking for Jehovah, the prophet says :

- 18 "Ye deaf ones, hearken ;
And ye blind ones look, that ye may see.¹
- 19 Who is blind, if not my servant ?
And deaf like my messenger whom I send ?
Who is so blind as the befriended one ?
Even so blind as the Servant of Jehovah ?²
- 20 Thou hast seen much, but wouldest not observe ;
The ears have been open, but he would not attend.³
- 21 Jehovah has purposed, on account of his righteousness,
To exalt instruction and glorify it.⁴
- 22 But this is a people spoiled and plundered ;
They are all ensnared in dungeons,
And hidden in prison-houses ;
They have become a spoil, and there is no rescuer ;
A plunder, and there is no one who says, Restore."

The prophet here addresses the Servant as a divinely commissioned messenger, but describes him as spiritually blind and deaf, reproves him for his indifference to the dealings of Jehovah, who purposed, on account of his righteousness or faithfulness, to

¹ Literally, in order to see.

² This is the only place in the prophecy where the full phrase occurs.

³ The changes of person in this passage are such as often occur in the ancient Scriptures.

⁴ More literally,

Jehovah has purposed on account of his righteousness ;
He will exalt instruction and glorify it.

make instruction illustrious by the diffusion of pure religion among the nations, as the second passage has shown, and represents him as a people spoiled and plundered, or a captive people, whom he reprobates for the sake of getting them to appreciate what God designs to do both for and with them. Then, in the verses that conclude the chapter, he reminds them that their present wretchedness is the result of their past unfaithfulness, in order to make them realize the significance of their calamities, which he regards as a divine chastisement for their sins. In contrast to the account given in the last passage, where the nation or Church is viewed according to its divine vocation, it is viewed in this passage according to its actual condition. Having there indicated the special work to which it has been called, the prophet here endeavours to prepare it for the performance of that work.

Thus the Servant is the nation or Church in general as it appeared to the prophet towards the close of the Exile, seeing, but not considering; hearing, but not heeding; looking for a deliverer, but refusing to believe that deliverance is near; for at that time the great mass of the Israelites seem to have been incredulous of their approaching deliverance and unconscious of their high destiny. Though they have enjoyed exceptional privileges, they have not improved them; though they have passed through instructive experiences, they have not profited by

them; though they are appointed to an exalted mission, they do not appreciate the importance of it; though Jehovah purposes, because of his faithfulness, to make instruction great and glorious by means of them, they do not apprehend the import of what he intends them to do. Those who are destined to open the eyes of others need to have their own eyes opened. Hence the object of the prophet was to arouse the people from a state of insensibility, by getting them to realize the significance of their relation to Jehovah, and by helping them to recognize the difference between what they then were and what they were designed to be.

The fourth passage is chapter XLIII. 8-11, which describes the *consolation* of the Servant. Still speaking for Jehovah, the prophet says:

8 "Bring forth the people that are blind, but yet have eyes;

And those that are deaf, but yet have ears.

9 All the nations are gathered together,¹

And the peoples have assembled themselves.

Who among them can announce this,

Or can publish to us former things?²

¹ The verb in Hebrew is not an imperative, but a perfect passive or reflexive. In the imagination of the prophet the nations have already assembled themselves, and the peoples are about to do the same, or have just done the same.

² "This" refers to the wonderful restoration of Israel that is announced in the preceding seven verses, and "former things" refer to previously published prophecies respecting Cyrus that are now being fulfilled.

Let them bring their witnesses, and be proved in the right ;
 And let them hear, and say, It is true.

10 Ye are my witnesses, declares Jehovah,
 And my Servant whom I have chosen ;
 That ye may acknowledge and believe me,
 And perceive that I am he.
 Before me there was no God formed,
 And there shall be none after me.

11 I, I am Jehovah ;
 And besides me there is no deliverer."

This passage is closely connected in thought with the one we have just studied. In the closing verses of the preceding chapter, the prophet reminds his countrymen that their deplorable condition is a righteous visitation from God, or a merited chastisement from him, on account of their transgressions ; and, in the opening verses of the present chapter, he entreats them not to be frightened, assuring them that, notwithstanding their unfaithfulness, they are still the people of Jehovah, whom, because of his relation to them, he will redeem from captivity ;¹ and because of his adoption of them, he will accompany in trial ;² and because of his purpose in them, he will ransom by compensing their liberator ;³ and because of his regard for them, he will not simply ransom by rewarding their liberator, but will gather from each quarter of the world.⁴

¹ Ver. 1.

² Ver. 2.

³ Ver. 3.

⁴ Ver. 4-7.

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In the present passage, we have depicted an imaginary trial scene peculiar to this prophecy, representing two parties as coming before a judge in order to settle a dispute. Before this imaginary tribunal, the prophet, as Jehovah's spokesman, summons both Israel and the nations to appear, and challenges the latter to prove the divinity of their idols by showing that they have foretold the event described in the foregoing paragraph or by pointing to past predictions by them which have been verified, the prediction of important events being regarded by him as a test of true divinity. As they are unable to meet the challenge, having no witnesses to produce, he appeals to the witnesses of Jehovah, his Servant Israel, to testify that he has given abundant proof of his predictive power by enabling his prophets to announce beforehand his merciful design respecting his people. While Israel has failed to apprehend the meaning of his own history, he is competent to witness to the truth of prophecies which have been and are being fulfilled. While he lacks spiritual insight and understanding, he is well qualified to testify with respect to such matters. Here, as before, the Servant is the nation or Church in general, one of whose functions henceforth is to bear witness to the sole divinity of Jehovah, who, as an Absolute Being, existed before any God was formed; and the aim of the prophet was to console the people with the promise of having their scattered countrymen speedily re-collected by

him, who is not merely the only God, but the only deliverer, too.

The fifth passage is chapter XLIV. 1-5, which describes the *encouragement* of the Servant. Still speaking for Jehovah, the prophet says :

- 1 "But now hearken, Jacob, my Servant,
And Israel whom I have chosen ;
- 2 Thus says Jehovah, he that made thee
And formed thee from the womb,
Who would help thee :
Fear not, my Servant, Jacob,
And Jeshurun whom I have chosen ;
- 3 For I will pour water upon the thirsty land,¹
And streams upon the dry ground ;
I will pour my spirit upon thy posterity,
And my blessing upon thy offspring ;
- 4 And they shall spring up as grass amid the water,²
As willows by the water-courses ;
- 5 This one will say, I belong to Jehovah ;
And that one will call himself by the name of Jacob ;
And another will inscribe his hand, To Jehovah,³
And will title himself by the name of Israel."

These verses ought to form part of the preceding chapter. They continue and complete the argument commenced in it, and for that reason should not be separated from it. An analysis of the intervening

¹ So the margin of the Revised Version reads.

² This is the rendering of the Septuagint, and it seems to express the true meaning.

³ Such an inscription would be a sign of self-dedication to the service of Jehovah.

THE ANALYSIS OF THE PROPHECY 111

verses will show the close connection between this passage and the last one. After announcing the fall of Babylon as the preliminary to Israel's restoration,¹ the prophet, prefacing his utterance with a reference to the divine power displayed at the time of the Exodus,² asks the people to dwell no longer on the old things, or the incidents connected with the deliverance from Egypt,³ but to look for the new thing which is now about to take place, namely, the making of a way through the desert for their return to Palestine.⁴ Then he upbraids them for their neglect of duty and their disloyalty to God, in that they have burdened him with their sins, instead of honouring him with their sacrifices;⁵ but tells them that, in spite of the iniquities with which they have wearied him, Jehovah wills, for the sake of his gracious purpose concerning them, to blot or wipe out their transgressions by freely forgiving them.⁶

In the verses before us, addressing him as Jacob, Israel, Jeshurun, the prophet tells the Servant that Jehovah, who made him and formed him from the womb, will surely help him, and then bids him once more not to fear, because a prosperous future is in store for him. The spirit which was guaranteed him as a preparatory qualification for his mission to the heathen, and which is the cause of both physical and moral regeneration, is to be so fully poured upon his

¹ Cap. XLIII. 14.

⁴ Ver. 19, 20.

² Ver. 16, 17.

⁵ Ver. 22-24.

³ Ver. 18.

⁶ Ver. 25.

posterity that they will greatly multiply and flourish, and men will count it an honour to be enrolled among the Israelites and to dedicate themselves to the service of Jehovah. The outpouring of the spirit is to result in blessing, first, to the Jews themselves, and, then, as prophesied, to the heathen.¹ Here again the Servant is the nation or Church as a whole encouraged with the promise, not only of deliverance, but also of prosperity, the object of the prophet being to produce in the exiles a consciousness of ability to fulfil their high mission.

The sixth passage is chapter XLIV. 21-23, which describes the *admonition* of the Servant. Still speaking for Jehovah, the prophet says :

- 21 "Remember these things, Jacob,
And Israel, for thou art my Servant ;
I have formed thee, my Servant thou art ;
Israel, thou shouldst not forget me."²
- 22 I have wiped out thy rebellions like a mist,
And thy sins like a cloud ;
Return unto me, for I have redeemed thee.
- 23 Exult, ye heavens, for Jehovah has done it ;
Shout, ye deep parts of the earth ;
Burst forth, ye mountains, in triumph,
The forest, and every tree in it :
For Jehovah has redeemed Jacob,
And will glorify himself in Israel."

¹ Cap. XLII. 1-4.

² So the Septuagint renders and so the sense requires.

THE ANALYSIS OF THE PROPHECY 113

In the paragraph which intervenes between this passage and the last, the prophet reasserts and demonstrates the sole divinity of Jehovah,¹ re-exhorts the people not to be disquieted at the convulsions about them,² and exposes the utter folly and irrationality of idol-worship by drawing a satirical picture of the process of manufacturing images.³ Having demonstrated the nothingness of idols, the absurdity of idolatry, and the inability of anyone but Jehovah either to announce events before they happen or to influence the course of history, he now admonishes the Servant, Jacob and Israel, to remember the things just described, or the principles just enforced, by laying them carefully to heart.

Owing to his special relation to Jehovah, he has been formed by him for the very purpose of being his Servant, and, therefore, should not forget or renounce him, but rather should return unto him, for with him is both forgiveness and redemption. Then, viewing the redemption as already accomplished, the prophet calls on heaven and earth to join with him in praising Jehovah for what he has done. The whole universe is to exult, because the event is of profound significance to all mankind. In this passage it is very evident that the Servant addressed is the nation or Church in general, and that the redemption promised is deliverance from captivity.

The seventh passage is chapter XLIV. 24-28, which

¹ Ver. 6, 7.

² Ver. 8.

³ Ver. 9-20.

describes the *comfort* of the Servant. Still speaking for Jehovah, the prophet continues :

24 "Thus says Jehovah, he that has redeemed thee,
And has formed thee from the womb :
I am Jehovah, who does everything :
Who stretches forth the heavens alone,
Who spreads out the earth by myself ;

25 Who brings to nought the signs of the praters,
And will make the diviners appear foolish ;¹
Who turns the wise men backward,
And will make their knowledge folly ;

26 Who confirms the word of his Servant,
And will fulfil the counsel of his messengers ;
Who says of Jerusalem, She shall be inhabited,
And of the cities of Judah, They shall be built ;
And I will restore her ruins :²

27 Who says to the abyss, Be dried up ;
And I will cause thy streams to go dry ;

28 Who says of Cyrus, He is my Shepherd,
And will fulfil all my desire ;
Who says³ of Jerusalem, She shall be built ;
And the Temple shall be founded."⁴

This passage marks a fresh stage in the prophecy and forms a natural introduction to the next chapter,

¹ The alternation of the present and the imperfect in this passage seems to have more than a rhythmical design, as the former expresses customary, but the latter specific, action.

² The possessive pronoun here refers to Judah.

³ So the Septuagint translates, making Jehovah still the subject.

⁴ The meaning is that the one shall be rebuilt and the other re-founded.

which treats of the achievements of the Persian conqueror and their influence on the ancient world. Up to this point the prophet has dwelt particularly on the relation of the Israelites to Jehovah and his purpose to release them from exile, but has made only incidental allusions to the person who is destined to liberate them. From this point, however, he speaks with special reference to their restoration. In this passage he announces the name of their liberator, and begins an account of the manner in which their deliverance is to be effected. Asserting again that Jehovah, who does everything, has redeemed them because of his special relation to them and his special purpose in them, the prophet tells them plainly that Cyrus, to whom he has previously alluded as one from the east and north, is the agent appointed by Jehovah to fulfil his desire, not only with respect to their liberation, but also with respect to the rebuilding of Jerusalem and the Temple. In this way, he comforts them with the assurance that the God of creation and prophecy, whom he has already represented as their deliverer, has selected the instrument by means of which both release and restoration are to be brought about.

Who is the Servant in this passage? Some have thought that he is the prophet who utters the words of comfort, but the prophet himself cannot be the Servant, because, as the parallelism shows, the term is a collective one, being in apposition to "messen-

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gers" in the succeeding clause. Others have thought that the term is here used of the prophets collectively, but it is incredible that the same writer should, in the same prophecy, employ the same term technically in two different senses. Hence we cannot consistently identify the prophets as a class with the Servant, though they belonged, of course, to the collective body of Israelites which the Servant represents. This collective body has already been invested with a prophetic office,¹ and has actually been described as Jehovah's "messenger";² and, as the word servant stands for the people of Israel in each of those places, it must stand for the same people in this place. Though the prophet usually speaks of the Servant in the first or the second person, yet, in the very passage in which he has already been styled a messenger, he is also mentioned in the third person. On the analogy, if not on the testimony, of the previous passage, therefore, it seems necessary to conclude that here, as well as there, the Servant is the nation or Church in general regarded as the bearer of the prophetic word. The object of the prophet seems to have been to comfort him with the assurance, not only of restoration to his own land, but also of success in his future work, because he pledges Jehovah to confirm or ratify the word of prophecy which is entrusted to him.

¹ Cap. XLII. 1-4.

² Cap. XLII. 19, the very same word being used.

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The eighth passage is chapter XLV. 4-7, which describes the *reassurance* of the Servant. Still speaking for Jehovah, the prophet says :

- 4 "On account of Jacob, my Servant,
And Israel, my chosen one,
I have called thee by thy name ;
I have titled thee, though thou hast not known me.
- 5 I am Jehovah, and there is none else ;
Besides me there is no God :
I have girded thee, though thou hast not known me ;
- 6 So that they may perceive, those of the east and those
of the west,¹
That there is none except me.
I am Jehovah, and there is none else ;
- 7 He that forms light and creates darkness,
He that makes prosperity and creates calamity :
I am Jehovah, who does all these things."

This passage is part of the apostrophe to Cyrus, which begins with the first verse of the chapter and which expresses dramatically the purpose of God in starting him on his career. Addressing him in the name of Jehovah as his Messiah, or anointed agent, supported by his hand in the subjugation of nations and the achievement of victories,² the prophet tells the conqueror that, though a stranger to Jehovah, he calls him by name and honours him with the title Messiah, primarily in the interest of his Servant Jacob

¹ Literally, those of the rising of the sun and those of the setting thereof.

² Ver. 1, 2.

or Israel, but ultimately in the interest of the world at large, that men everywhere may recognize him as the true and only God, the creator of all things and the disposer of all events. This address is followed by a lyrical effusion, suggested by the thought of the blessings to spring from the spread of pure religion, an effusion in which the heavens and the earth are poetically invited to co-operate in producing the gracious result.¹

Then the prophet administers a rebuke to those exiles who, through distrust or prejudice, contend with their Maker about the means he employs for effecting their release; for the language used seems to imply that some of the Israelites either distrusted the Persian conqueror or disliked the idea of being liberated by a foreign prince.² These cavillers he seeks to silence by asserting the sovereignty of Jehovah and by reasserting the mission of Cyrus, declaring positively that, having raised him up in righteousness or faithfulness, Jehovah has destined him to be the emancipator of his captive people. With emphasis upon the pronoun, which refers to Cyrus, the prophet, speaking for Jehovah, says, "He (and no other) shall build my city, and send my captives home."³ Again the Servant is the nation or Church in general reassured of deliverance by one, who, in spite of all objection, has been divinely selected as the instrument for effecting it.

¹ Ver. 8.

² Ver. 9-13.

³ Ver. 13.

The ninth passage is chapter XLVIII. 20-22, which describes the *rescue* of the Servant. Still speaking for Jehovah, the prophet says :

20 "Go ye out of Babylon, flee from the Chaldeans ;
 With a sound of triumph declare, publish this,
 Proclaim it to the end of the earth :
 Say, Jehovah has redeemed his Servant Jacob.

21 And they thirst not when through the deserts he leads them ;
 Water from a rock he makes to flow for them ;
 He cleaves the rock, and the water gushes out.

22 There is no felicity,¹ says Jehovah, for the lawless ones."

Between this passage and the last there intervenes a series of addresses designed to inspire the exiles with a hope of speedy emancipation. In chapter XLVI. the prophet pictures the downfall of the gods of Babylon,² through their inability to defend themselves against the power of the man from a far country whom Jehovah has called to execute his counsel;³ in chapter XLVII., he celebrates the downfall of Babylon itself with a song of derision, in which he personifies the city as a boastful queen, commanded to descend from her throne and perform the duties of a common slave,⁴ because she has dealt harshly with

¹ So the Septuagint translates the word both here and in chapter LVII. 22. The reference here is to those Jews who were in a state of alienation from Jehovah. No such experience as that just described is in store for them.

² Ver. 1, 2.

³ Ver. 11.

⁴ Ver. 1-4.

Jehovah's people;¹ in the present chapter, he recapitulates and reinforces the principal arguments presented in the previous parts of the prophecy, by reproaching the people for their obstinacy and apostasy;² by vindicating the divine method in giving and withholding predictions according to their state of mind;³ by showing how, instead of destroying them, Jehovah has for his name's sake purified them in the furnace of affliction,⁴ and by expressing the wish that they would obediently hearken to the commands of God, that their peace or prosperity might be as a river and their righteousness or welfare as the waves of the sea.⁵

Then, in the present passage, viewing their deliverance as so near as to be practically accomplished, he summons the exiles to hasten from Babylon with a sound of triumph, and bids them proclaim to the end of the earth that Jehovah has redeemed his Servant Jacob. He bids them publish far and wide the story of their redemption and return, because, as already intimated, mankind are vitally interested in these events.⁶ The poetic description in the last verse but one is suggested by the wonders recorded of the journey through the wilderness from Egypt to Canaan, which are represented as about to be repeated during the approaching desert journey of the returning exiles; and the words of the last verse are

¹ Ver. 5-7.

² Ver. 1-4.

³ Ver. 5-8.

⁴ Ver. 9-11.

⁵ Ver. 17-19.

⁶ Cap. XLII. 1-4; XLV. 22.

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intended to teach the Israelites that the prosperity promised in the preceding paragraph is conditional, and that only those who are loyal to Jehovah need expect to experience it. The word Jacob shows that the Servant is still the nation or Church in general described by the prophet as actually rescued from captivity and bidden to announce the good news to the world.

The tenth passage is chapter XLIX. 1-6, which describes the *honour* of the Servant. Representing the Servant himself as now speaking, the prophet makes him say :

- 1 "Hearken to me, ye far countries,
And listen, ye distant peoples ;
Jehovah has called me from the womb,
From the body of my mother has mentioned my
name :
- 2 He made my mouth like a sharp sword,
In the shadow of his hand he sheltered me ;
He made me into a polished arrow,
In his quiver he stored me ;
- 3 He said to me, My Servant art thou,
Israel, in whom I will glorify myself.¹
- 4 But I said, I have toiled in vain ;
To no purpose and for nothing I have spent my
strength :

¹ The Septuagint divides the verse differently, and translates,
He has said to me, My Servant art thou, Israel,
And in thee will I glorify myself.

There is no just reason to regard the word Israel here as an interpolation, as so many scholars do.

Yet my right is with Jehovah,
And my recompence is with my God.

5 And now says Jehovah,
He who formed me from the womb to be to him a
Servant,
To bring Jacob back to him,
And that Israel be gathered to him ;
And I am honoured in the eyes of Jehovah,
And my God has become my strength :

6 And he says, It is too light a thing for thee to be to
me a Servant,
To restore the tribes of Jacob,
And to recover the preserved of Israel ;
So I have appointed thee a light of the nations,
That my salvation may be to the end of the earth.'

This passage is a continuation of the address which commences with the previous passage, but which is interrupted by an unfortunate division of the prophecy into chapters. Disregarding the chapter-division, we may see that the prophet summons the exiles, not only to proclaim to the world the story of their deliverance, but also to declare to the nations the nature of their mission. This latter fact accounts for the form of the address, and explains why the Servant is now made to speak. The words put into his mouth express, in part, the feelings of the better class of Israelites at that time and, in part, the character of the work which they were destined to do. Inviting the attention of the distant peoples, because his announcement specially concerns them,

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he informs them of his divine call, of his prophetic office, of his providential preparation and protection. Then, after expressing the discouragement he had felt in the prosecution of his purpose, he tells them that his right, or rightful reward, is with Jehovah, who has formed him from the womb to be his Servant and has appointed him, not only to restore the tribes of Jacob and to recover the preserved of Israel, but also to be the medium of light and the organ of salvation to mankind.

The description given here is partly parallel and partly supplementary to that given in the second passage we examined.¹ In each passage the Servant is described as having a specific work to do for the heathen nations, but here he is described as having a preliminary work to do for his own nation. Before commencing his mission of instruction and evangelization, he is to collect the scattered members of the Hebrew race. Though this particular function is now mentioned for the first time, it was implied in the very nature of his office. His operations among his own people were to precede his operations among foreign peoples for a very obvious reason. It was only by the reconstruction of the State that the Servant could become the medium of light and knowledge to the heathen. Until the Israelites were re-collected and re-established in their own country, they could not successfully perform evangelistic

¹ Cap. XLII. 1-4.

work, because a captive people cannot be a distinctly missionary people. The gathering of the existing fragments of the nation, therefore, was necessary as well as preparatory to the entering of the Servant on his wider mission to the world.

For the sake of those who find a difficulty in seeing how Israel could restore Israel, or Jacob bring Jacob back, it should be observed that the prophet distinguishes between the representative part of the nation and the individual members of it. "The personification of the community as a mother is", to speak with Davidson, "as old as Hosea; and, if personified Zion be distinguished from her own members, there is nothing strange in Israel personified being distinguished from Israelites, from the fragments of Israel scattered in every land—the tribes of Jacob and the preserved of Israel".¹ Hence the fact that the Servant, though of Israel, is distinguished from Israel may be easily explained. The meaning is that the central body of the people, whom the prophet makes declare its mission, was to restore the general body of the people to the service of Jehovah. This central body had long been conscious of this part of its mission, and had long laboured for the conversion of its unbelieving brethren, but had become discouraged at the comparative fruitlessness of its labour. For a time these people had seemed to toil in vain. But the prophet

¹ "Expositor", vol. viii., p. 358.

revives their drooping spirits, by assuring them that Jehovah would recompense them for the work they had already done, and by giving them an enlarged conception of the work he had for them yet to do.

The Servant is still the Hebrew people, as the third verse of the chapter shows. He is "Israel", in whom Jehovah purposes to glorify himself, because Israel is to be the means of making Jehovah known to the nations. The language of the third verse corresponds to that of a previous passage, where the prophet says, "Jehovah has redeemed Jacob, and will glorify himself in Israel".¹ Inasmuch, however, as the Servant has a work to do for the nation before entering on his mission to the heathen, it is evident that the term is again applied, not to the whole nation, but to those Israelites who laboured for the conversion of the nation. As in the second passage, the prophet was thinking particularly of the spiritual part of the nation or Church, that part which remained loyal to Jehovah after the bulk of his people had apostatized from him; and he here seeks to make it feel that it is honoured by its Maker in being chosen, first, as his instrument to reconstruct the State, and, then, as his agent to evangelize the world.

The eleventh passage is chapter XLIX. 7-13, which describes the *reverence* of the Servant. Again speaking for Jehovah, the prophet continues:

¹ Cap. XLIV. 23.

7 "Thus says Jehovah, the redeemer of Israel, his Holy One,
 To him who is despised of men,¹ who is abhorred of
 people, who is a Servant of tyrants :
 Kings will see him,² and will rise up ;
 Princes, and they will bow down to him ;
 On account of Jehovah, who is faithful,
 The Holy One of Israel, who has chosen thee.

8 Thus says Jehovah,
 In a time of favour I have heard thee,
 And in a day of deliverance I have helped thee ;
 And I will keep thee, and will give thee for a covenant
 of the people,
 To restore the land, to allot the desolate heritages ;

9 To say to the captives, Come forth !
 To those in darkness, Show yourselves !
 Along the ways they will feed,
 And on all the bare hills shall be their pasture :

10 They will not hunger, and they will not thirst,
 And the hot wind and the sun will not smite them ;
 For he that compassionates them will lead them,
 And to springs of water will guide them.

11 And I will make all my mountains a road,
 And my highways shall be cast up.³

12 Behold, these shall come from afar ;
 And lo, those from the north and from the west ;⁴
 And these from the land of the Sinites.

¹ The word for soul seems to have this collective meaning here.

² The Septuagint has the pronoun both here and in the next line.

³ That is, raised ways through the mountains should be made by casting or throwing up the earth so as to form a path for the returning people.

⁴ The word in Hebrew means sea, but it stands here as a definition of place for the west, because Palestine is bounded on the west by the Mediterranean Sea.

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13 Exult, ye heavens, and rejoice, thou earth ;
Burst forth, ye mountains, in triumph :
For Jehovah has comforted his people,
And has compassionated his afflicted ones."

The account given in the last passage of the vocation of the Servant is followed in this passage by a series of promises designed to encourage him. Having there made him publish abroad his twofold mission, the prophet here assures him of strength for its accomplishment. This assurance suggests the promise of a speedy restoration to Palestine. Connecting the ingathering of the scattered Israelites with the emancipation of the exiles, as in a previous chapter,¹ he gives a glowing picture of these people returning to their own country from the various quarters of the world to which they had been dispersed. This imaginative account is accompanied with inspiring promises of divine guidance and support. Then, assuming the release from Babylon to have already taken place, he calls again on heaven and earth to unite in praising Jehovah for having comforted and compassionated his afflicted ones.

The personified community mentioned in this passage is styled "a Servant of tyrants", and the character of the description, especially the language of the eighth verse, shows that the prophet has the same collective subject in his mind. He is still addressing the people as the Servant of Jehovah.

¹ Cap. XLIII. 5-7.

Despised and abhorred by men in general, as this community is, kings ^{w^{ill}} rise in wonder at it and princes will bow in homage to it, on account of the faithfulness of Jehovah, who appoints it to be a covenant of the people—to emancipate the exiles, to restore the land of Judea, and to assign to the families of Israel their respective possessions—and who guarantees that its great mission will be prosecuted with success. Thus the Servant is again that loyal part of the nation or Church which laboured for the restoration and reunion of the Israelites, assured by the prophet of being reverenced in future by kings and princes, who will view with amazement the exalted position attained by these people and their successful performance of a difficult task.

The twelfth passage is chapter L. 4-11, which describes the *commendation* of the Servant. Again representing the Servant as speaking, the prophet makes him say :

4 "The Lord Jehovah has given me a disciplined tongue,¹
That I may know how to sustain the weary one with
words;²

He wakens in the morning,
In the morning he wakens my ear,
That I may hearken like those --ho are disciplined.

5 The Lord Jehovah has opened my ear,
And I have not been disobedient,
Neither have I drawn backward.

¹ Literally, the tongue of those who are disciplined.

² The term in Hebrew is singular in form, but plural in signification.

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- 6 I have yielded my back to those who scourged,
My cheeks to those who plucked the beard ;
I have not hidden my face from insult and spitting.
- 7 But the Lord Jehovah helps me ;
Therefore, I have not been confounded ;
Therefore, I made my face like flint,
And knew that I should not be put to shame.
- 8 Near is he that declares me in the right ;
Who will join issue with me ? Let us stand forth
together ;
Who is my opponent ? Let him draw near to me.
- 9 Behold, the Lord Jehovah helps me ;
Who is he that can pronounce me in the wrong ?
Behold, they all will go to pieces like a garment ;
The moths will devour them.
- 10 Whoso among you fears Jehovah,
Let him hearken¹ to the voice of his Servant ;
He that walks in darkness and has no light,
Let him trust in the name of Jehovah,
And lean upon his God.
- 11 Behold, all ye who kindle a fire,
Who arm yourselves with burning arrows ;
Walk by the blaze of your fire,
And by the burning arrows which ye have lighted !²
From my hand is this appointed to you,
Ye shall lie down in torment."

This passage contains a soliloquy and an address.
A character is dramatically introduced, soliloquizing

¹ This is the better reading of the Septuagint, as other scholars have admitted.

² So the Septuagint translates the verse, and so the verse in Hebrew may be translated.

in a strain similar to that of the last passage examined but one, the chief difference being that there the speaker tells out the nature of his task, while here he dwells on the manner of performing it. This personage describes his divine qualification for the office of counselor, his full self-surrender to the voice of duty, his loyal acceptance of persecution from enemies, his unflinching determination in the discharge of his commission and his perfect confidence both in the constant help of Jehovah and in the complete triumph of his cause. The soliloquy is followed by a short address from the prophet, who exhorts those that fear Jehovah and that hearken to the voice of his Servant to trust in his name and to rely on him as their God. Then, in conclusion, he warns those unbelieving Israelites who resist the divine will of their impending danger, and declares that their evil designs against their believing brethren shall lead to their own discomfiture.

Did the soliloquy in these verses stand alone, one would naturally suppose that the prophet was here speaking of himself; but that it is the Servant of Jehovah who speaks is shown by the resemblance of this passage to other Servant passages,¹ as well as by the application that is made of what the prophet says. The prophet puts this speech into the mouth of the Servant for the sake of commanding his fidelity to those Israelites who were wearied with the

¹ Cap. XLII. 1-4; XLIX. 1-6; LII. 13-LIII. 12.

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trials of the Exile. Notwithstanding the opposition of an ungodly class, which refused to believe that Jehovah was about to deliver his suffering people, the godly class, which the Servant represents, retained its confidence in his gracious purpose, and is made to proclaim that confidence for the benefit of those in the community who were becoming discouraged. For this reason, he that walks in darkness or in trouble is exhorted to trust in God, even as the Servant describes himself as having done. Hence the Servant is again the spiritual part of the nation or Church commanded by the prophet for its unwavering confidence in God in the midst both of oppression and of persecution.

The thirteenth passage is chapter LII. 13-15, which describes the *exaltation* of the Servant. Speaking in the name of Jehovah, the prophet says :

13 "Behold, my Servant will deal with discretion;¹
He will rise, and be high, and be very exalted.
14 According as many were amazed at him²—
So marred from that of a man was his aspect,
And his form from that of the sons of men—

¹ This translation of the Hebrew verb, which is rendered in the Septuagint "will be wise" and in the Revised Version "shall deal wisely", corresponds pretty closely to the primary idea of the word, which is to have insight or understanding.

² The Hebrew reading here is "at thee", a change of person occasioned, apparently, by the parenthesis that follows; but the third person is required in order to make this pronoun harmonize with the other pronouns in the sentence that have the term Servant for their antecedent.

15 Even so he will surprise many nations;¹
Because of him kings will close up their mouth;
For that which had not been told them they see,
And that which they had not heard they perceive."

These verses form a prelude to the following chapter, and contain an epitome of what is there more minutely described. In the preceding chapter, the strain of consolation and encouragement, which was interrupted by the soliloquy of the Servant and the commendation of his fidelity, is resumed, and is continued up to the present passage. Throughout the intervening paragraphs the prophet's thoughts are chiefly concerned with the near prospect of deliverance from exile. These paragraphs, moreover, are replete with words of comfort for the faithful Israelites, in the form of short impassioned utterances, principally of a lyrical character. In one group of oracles, the believing exiles are assured that Jehovah will bless and increase them, even as he blessed and increased Abraham;² they are directed to look hopefully for the salvation or deliverance that is close at hand;³ they are exhorted not to fear the temporary reproach of men, because the salvation or

¹ Instead of rendering "will surprise many nations", the Septuagint renders "many nations will marvel", which expresses the same general idea. The authorized English translation of the clause, which properly belongs to the preceding verse, is utterly incorrect. The Revised Version has in the margin "startle", a word that should stand in the text.

² Cap. LI. 1-3.

³ Ver. 3-6.

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deliverance in store for them is to endure for ever.¹ In another group of oracles, having just expostulated with those exiles who, failing to realize the omnipotence of their Maker, live in terror of being destroyed by their oppressors,² the prophet bids Jerusalem, under the figure of a woman lying in a state of stupor, to rouse herself and rise to her feet, because her period of degradation has expired;³ then, carrying on the image a little further, he bids her to shake herself from the dust and array herself in garments befitting her true dignity;⁴ finally, after giving a graphic description of the triumphal return to Zion of Jehovah himself, who has comforted his people and redeemed Jerusalem, he summons the exiles to depart from the place of their captivity.⁵

The reference in this passage is to the bright future that lies before the godly exiles, notwithstanding their reduced circumstances and their degraded condition. Though men have viewed their degradation with as much repugnance as they might view a person disfigured by disease, yet Jehovah has a gracious purpose concerning these faithful representatives of pure religion. Having previously commended them for prosecuting their work with determination in the face of opposition and persecution, the prophet here contrasts their present low estate with their future high estate, declaring that, as deeply

¹ Ver. 7, 8.

² Ver. 12-16.

³ Ver. 17-23.

⁴ Cap. LII. 1-6.

⁵ Ver. 7-12.

as they have been abased, so highly will they yet be exalted. What is now said of the Servant is precisely parallel to what was said of him before, as may be seen by comparing this paragraph with the earlier verses of the forty-ninth chapter. In those verses, he is manifestly the spiritual part of the nation or Church assured of being reverenced by kings and princes, after passing through a period of bondage or enslavement; in these verses, he is just as manifestly the same part of the nation or Church assured of being venerated by nations and kings, after undergoing a season of subjection and servitude.

The fourteenth passage is chapter LIII. 10-12, which describes the *reward* of the Servant. Speaking partly for himself and partly for Jehovah, the prophet says:

10 "But Jehovah was pleased¹ to crush him sorely;²
When thou³ shouldst make his soul a guilt-offering,⁴

¹ This expression represents a Hebrew mode of thought. It means not that God took pleasure in crushing the Servant, but that he willed to permit his sufferings and had a purpose in permitting them.

² The word in Hebrew is punctuated as a verb, but it appears to have the force of an adverb. In the Septuagint, it is translated as a noun meaning sickness, so that the sense is very well expressed by sorely or grievously.

³ The subject of this verb, which is either second person masculine or third person feminine, seems clearly to be Jehovah. Though the change of person is very abrupt, the thought suggested is consistent with the idea expressed in the preceding clause.

⁴ This is the meaning of the Hebrew word, as the margin of the Revised Version indicates. The authorized English rendering is absolutely wrong.

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He would see a posterity, he would prolong his days,
And the desire of Jehovah would prosper through
him.¹

11 On account of the labour of his soul he should see,
He should be satisfied by means of his knowledge;²
A just one, my Servant, would make the many just,
And would bear the guilt of their iniquity.

12 Therefore, I will give him a share in the many,
And he shall divide spoil with mighty ones;
Forasmuch as he poured out his life unto death,
And let himself be ranked³ with the rebels,
Whereas he has borne the sin of the many,
And for the rebels has interposed."

A comparison of this chapter with the concluding verses of the preceding chapter shows that what is there stated in general is here stated in detail. The theme is still the exaltation and recompense of the Servant. In the first nine verses, the prophet gives a brief historic account of his career,⁴ tells how his sufferings were regarded by his sceptical contemporaries,⁵ makes them perceive and confess that they themselves were the cause of his afflictions,⁶ and describes the uncomplaining way in which he endured

¹ The Hebrew reads "in his hand", which signifies through his agency, or by means of him.

² This reading, which is obtained by disregarding the Massoretic accents, expresses what seems to be the true sense. The Servant would be satisfied with the knowledge he should have of the fruit of his sufferings.

³ The context shows that this verb has here a reflexive sense. It is the voluntary acquiescence of the Servant that is emphasized.

⁴ Ver. 2, 3.

⁵ Ver. 4.

⁶ Ver. 5, 6.

oppression and hardship on their behalf.¹ Then, in these three verses, the prophet explains that the Servant was providentially appointed to suffer because of the sins of the nation, but declares that he who permitted unmerited suffering to come upon him will reward him for bearing them, by giving him a place among the great ones of the world and by causing him to be held in honour by his fellow-men.

Here, as before, the Servant is that part of Israel which remained loyal to Jehovah throughout the trials of the Exile, and but for the loyalty of which, the Israelitish nation, together with the Israelitish religion, would have come to an end. When the prophet speaks of the Servant as having been made a guilt-offering, he means that the loyal Israelites were permitted to suffer both on account and in behalf of the disloyal Israelites. Along with their ungodly brethren they were taken into captivity, and for the advantage of their ungodly brethren they were subjected to abuse. But, in the closing verse, this spiritual part of the nation or Church is assured that, in return for what it has suffered, it shall be rewarded with success and honour such as only the favour of God can secure.

Thus the unique personification in this group of chapters is the Servant of Jehovah, and the Servant of Jehovah is always the nation or Church viewed either as it actually appeared to the mind of the

¹ Ver. 7, 8.

prophet or as it ideally existed in the thought of God. The essential predicates associated with the title are very similar throughout the entire prophecy. New features are added to the description as the prophet proceeds with his delineation; but the fundamental ideas that Israel is in a special sense the Servant of God—formed, called, chosen, helped, and kept by him—are characteristic of all the principal passages in which the term is found. In every case, too, it is Israel that is elected, or commissioned, or reprobated, or consoled, or encouraged, or admonished, or comforted, or reassured, or rescued, or honoured, or reverenced, or commended, or exalted, or rewarded, according as the phase of the description may suggest.

The analysis of the prophecy proves that in no passage is the Servant of Jehovah a person, but that in every passage he is a personified community. This analysis proves also that, with the exception of one place, namely, the twenty-sixth verse of the forty-fourth chapter, the term servant is applied to the same personified community. Even in that place there is no reason for serious doubt, because the parallelism of the verse shows that the term is there used in a collective sense, and the analogy of a previous verse makes it quite certain that the reference is to Israel as the bearer of the prophetic word.

This analysis proves further that while, broadly speaking, the Servant is the Israelitish nation in

Captivity regarded as the people of Jehovah, strictly speaking, he is the pious portion, or the righteous remnant, of the nation, but for whose loyalty the worship of Jehovah would have become extinct. In other words, he is the true Jewish Church of that time, or the body of spiritual Israelites of which the prophets then living were the nucleus—that body of devout believers which continued faithful to the service of Jehovah in the midst of persecution and oppression, and which endeavoured in the face of opposition and injustice to convert the unregenerate, to arouse the indifferent, and to encourage the timid or despondent, among the exiles.

CHAPTER VII.

THE MISSION OF THE NATION

AS an epithet of the nation, the word servant was suggestive. It not only expressed the idea of service, but also implied that Israel had a mission. But, while the title indicated that Israel was destined to do some special work for God, just what that work should be, or just how it should be performed, was not made known when the term was first applied to the Hebrew people.

Even the prophets of that day do not appear to have had a definite notion of any distinctive service by Israel for mankind. Remembering the promise made to Abraham, that in him, or in his posterity, all the inhabitants of the earth should be blessed, they may have thought that if all men were to be blessed in Israel, or by means of Israel, then Israel must have a mission of some kind to all men. But in what way the world would derive blessing through his instrumentality was not clearly revealed to them.

The prophet Jeremiah, with whom the conception of a national servant seems to have originated, says nothing whatever of any mission to the world on the

part of those whom he styles Jehovah's Servant. Though the term suggests an office which involves specific duties, he merely intimates that, after their deliverance and restoration, they will be expected in a peculiar manner to yield devout obedience to Jehovah. Addressing in his name both parts of the nation as Jacob and Israel, and as his Servant, he declares that ere long, instead of serving strangers in captivity, they shall serve him in peace and quietness in their own land.¹

All that he here asserts is that the exiled Israelites will shortly have the opportunity, as well as the inclination, to serve their God more faithfully and more acceptably than they have hitherto served him. The language of the prophet may also imply that he believed the restored nation would profit by the experiences of the Exile, and would not again forsake the worship of Jehovah; because it is a well-known fact that, after the discipline of the Captivity, no considerable portion of the people ever fell into idolatry. Nothing more, however, seems to be implied in anything he says.

In the book of Ezekiel, which was composed during the Exile, the epithet is twice employed in a collective sense; but in neither passage is anything said of the special work which Israel, as Jehovah's Servant, would be required to do.² Like Jeremiah, Ezekiel thought more of the deliverance than of the

¹ Cap. xxx. 8-10.

² Cap. xxviii. 25; xxxvii. 25.

destiny of his people. Like his predecessor, too, he simply promised the exiles restoration to the land which Jehovah gave to their fathers, where with a new heart and a new spirit they should walk in his statutes and keep his laws.¹

Again, in none of the other books in which a collective use of the term occurs, is any mention made of the functions which the nation, viewed as God's Servant, was to exercise. These functions are not mentioned in Scripture till we reach the group of chapters we are now investigating, but here the mission which Jeremiah and Ezekiel barely suggest is very fully described. The prophet who thus defines the duties of the Servant was inspired to see the significance of the relation expressed by the title which previous prophets seem to have recognized only as a reality.

From the foregoing facts we may infer, that it was only as the spiritual import of the Abrahamic covenant became more perfectly apprehended through the conscious unfolding to their minds of the divine purpose, that the prophetic ministry began to speak explicitly of the special service which the Israelites were destined to render to mankind. Conformably to the law of progressive revelation, the full nature of their mission was gradually disclosed. As the purpose of God became more clear, the mission of Israel became more plain.

¹ Chap. xxxvii. 23 29.

In the first passage in which the prophet applies the title to the nation, he says nothing about the Servant's mission, or the nation's mission, which, properly explained, is the same thing, because his thoughts were then occupied with removing fear from the hearts of his hearers, by emphasizing their relation to Jehovah and his interest in them. He was then thinking more of what God designed to do for them than of what God intended them to do for him.¹ But even in this passage, he gives them to understand that God has a purpose in electing them to be his Servant, and urges them, on that ground, not to be terrified at the advance of Cyrus, but to expect deliverance from exile through his instrumentality.

In the second passage, however, in which the title is applied to the nation in this prophecy, a pretty full account is given of its mission, of its equipment for work, of its manner of working, and of its constancy in service. As elected of Jehovah and endowed with his spirit, this national servant is represented under the image of a prophet, who establishes the ordinances of pure religion in the earth by means of silent spiritual influences. Quietly and unobtrusively, but steadily and faithfully, he is to publish the law of Jehovah to the heathen, neither breaking the fractured reeds nor quenching the glimmering wicks among them. In this way, the

¹ Cap. xli. 8. Compare cap. xliv. 1; xlv. 4.

true Israel is to be the prophet-people of Jehovah to give his law, or his religion, to mankind.¹

Fractured reeds and glimmering wicks are metaphors for spiritually weak and helpless peoples, whom he must strengthen and support. Perceiving their bruised and bowed condition, he will repair and improve it; recognizing the meagre rudiments of virtue and the imperfect elements of truth in them, he will fan their feeble light into a bright flame. In other words, he will remove their ignorance and infirmity by purifying their ideas of God and by supplementing their notions of goodness. Such is the nature of the work which the nation is expected to do for Jehovah, for the performance of which it is elected to be his Servant, and in the prosecution of which it is promised strength neither to grow feeble nor to become faint till it shall have set his law in the earth, or till it shall have secured the prevalence of pure religion throughout the world.

In another passage, there is given of its mission a more explicit and detailed account, perhaps one ought to say, a more precise and comprehensive account. Here the true Israel, as the Servant in whom God purposes to glorify himself, is represented, first, as his instrument to restore the tribes of Jacob and to recover the preserved of Israel, and, secondly, as his agent to be a light of the nations, that his salvation may be to the end of the earth.² The new

¹ Cap. XLII. 1-4.

² Cap. XLIX. 1-6.

function mentioned in this passage must be carefully distinguished from those already mentioned. The thought of the prophet is that the central body of the people, which he now addresses and with which he here identifies himself, is to collect the scattered members of the nation and to unite them for a common service, just as a band of loyal soldiers reconstructs a dismembered army, by rallying detachments of troops that have become separated and disheartened through disaster and defeat.

In order to appreciate the character of this preliminary function, we must bear in mind that, at that time, the Israelites were rather widely dispersed throughout the then known world. While most of the exiles may have dwelt in the neighbourhood of Babylon, some of them were, doubtless, living in distant parts of the empire. Many of the people, too, were then in Egypt, whither they had fled with Jeremiah after the fall of Jerusalem; and others of them were in Palestine, where they had remained from the time of the final deportation, and where they were awaiting the return of their captive brethren. Hence, preliminary operations such as the prophet describes, were needed for two very obvious reasons. In the first place, as so many of the people had embraced idolatry, a process of regeneration within Israel was necessary before the nation could, in any adequate sense, become the Servant of Jehovah; and, in the second place, as the people

were so widely scattered, a work of reconstruction and resettlement for Israel was necessary before the nation could, in any aggressive way, become the organ of pure religion to mankind.

These three suggestive passages make the general nature of the mission very plain. They show not only why the nation was conceived by the prophet as elected to be the Servant of Jehovah, but also what it, as his Servant, was expected to accomplish for him in the world. Taken together, they represent the leading aspects of its work. By an interesting gradation, each succeeding passage supplements the preceding one, a fact which seems to justify a recapitulation. The first describes the special relation of the Israelites in general to Jehovah, and represents them as elected by him to be his Servant, as strengthened and helped by him, and as upheld by his faithful right hand; the second describes the special relation of the loyal Israelites to the heathen, and represents them as a prophet-people, endowed with the spirit of God, entrusted with his law, and authorized to give it to the heathen; the third describes the special relation of the loyal Israelites to the scattered members of their own nation, as well as their special relation to the other nations, and represents them as a missionary people, appointed to reconstruct the State before proceeding to evangelize the world.

Thus, regarding the true Israel as the nucleus of

a new or renewed nation, this writer teaches that its functions were, generally speaking, of two kinds, namely, reconstruction and evangelization. But its duties were essentially religious, because, since Church and State to him were one, the reconstruction of the State meant the reorganization of the Church. This is further shown by the fact that it was the spiritual part of the community that was to mediate God to the unspiritual part, and afterwards to mediate pure religion to mankind. By addressing itself to its own people, and, as they responded, by pledging them to the service of Jehovah, this spiritual nucleus inaugurated the special mission which the nation was to prosecute by evangelistic operations among the heathen. The relation of its two main functions was analogous to that of home and that of foreign missionary work.

In the view of this prophet, the mission of the nation is coextensive with its title. As the Servant of Jehovah, who is the Lord of all, it is to accomplish for him a purpose of grace in regard to all. By his treatment of the mission respecting both the internal change in Israel and the external transformation of the world, he reveals in a striking way the remarkably matured character of his conceptions. This is one of several features of his teaching which mark a distinct advance on that of any previous prophet, and make him conspicuous in Scripture as the Evangelist of the Old Testament. On the subject

of evangelizing the world, he almost anticipates the developed teaching of the writers of the New Testament.

The author of this prophecy seems to have had continually before his mind the problem of how the heathen were to be brought to a knowledge of Jehovah, and his solution of that problem was that they should become acquainted with him through the instrumentality of Israel, as a Servant-nation, or as a prophet-people. The reader will see that he solved the problem that confronted him after the manner of a New Testament apostle. His whole scheme of restoration and redemption grew out of his conception of the character of God, which is not simply the profoundest conception of the prophecy, but the germinal one from which all his other religious conceptions were developed. His line of argument is so interesting that it is worthy of being outlined.

He first tells the people that the God whom they worship is an incomparably great and gracious Being, transcendent in power and wisdom. An everlasting God is Jehovah, the Creator of the ends of the earth, and an unfailing source of strength to those who trust in him, because his energy is inexhaustible and his understanding unsearchable. With such a Being on their side, they should not despond, much less complain of neglect. Jehovah has not forsaken them, nor can he overlook them, but is both able and

willing to rescue them, if they will only wait for him in faith.¹ He thus seeks to deepen their desire for deliverance and to revive their hope of restoration by showing them what sort of Being the God of Israel is.

After giving them a description of his character, he next gives them an account of his relation to the world. In the first place, Jehovah has a particular relation to the Israelites, having formed them into a nation, having preserved them from destruction, and having elected them to be his Servant;² in the second place, he has a general relation to the heathen, having brought them into existence, as the creator of all men, having raised up Cyrus in the order of his providence, and having purposed to do other things that will demonstrate his sovereign power.³ Being related to all men, he has an interest in all men, and wants all men to learn of his relation to them. But, how is this result to be accomplished? It is through Israel, or by means of Israel, that his general relation to mankind is to become known.⁴ Owing to their particular relation to him, the Israelites have received a knowledge of him such as no other nation has received; and, for this reason, they are commissioned by him to do this work.⁵ Thus, as the ground of their deliverance is their special relation to Jehovah, so the object of their restoration is their special service to man-

¹ Cap. XL. 27-31.

⁴ Ver. 15-20.

² Cap. XLII. 8, 9.

⁵ Cap. XLII. 1-4.

³ Cap. XLII. 2, 25.

kind. In this way the prophet seeks to strengthen their confidence and increase their expectation.

Then, in order to make them realize the full nature of their mission and the true character of their God, he enunciates his doctrine of the absoluteness of Jehovah. Jehovah is God, and he is the only one. Before him there was no God formed, nor shall there be after him. He is the First and he is the Last, and besides him there is no God. When enunciating this doctrine, the prophet tells these people that, as the Servant of Jehovah, they are to bear witness to his sole divinity.¹ It is not enough that the nations should learn of his general relation to them. Since he is an absolute God, he wishes all men, not only to be informed of that fact, but also to acknowledge it; for his glory, that is, the glory of being the sole divinity and the sole doer of divine deeds, he will not give to another.² As God over all, he will be known and acknowledged by all. In this way the prophet shows these people that their unique relation to Jehovah gives them a unique position in the world. One of their functions in future is to bear testimony to the absoluteness of God.

But his argument is not yet finished. Jehovah is not an absolute Being merely, but a righteous and saving Being, as well. He is a righteous God and a Saviour, besides whom there is no other.³ Because of

¹ Cap. XLIII. 10-13.

² Cap. XLII. 8; XLVIII. 11.

³ Cap. XLV. 21.

these gracious attributes; both of which have been manifested towards Israel, all the ends of the earth are exhorted to turn to him and receive salvation.¹ It is his purpose that the whole world shall worship him, and he has sworn by himself that to him every knee shall bow in homage and every tongue shall swear allegiance.² Though the salvation mentioned in the twenty-second verse is partly of a temporal kind, because it refers primarily to the deliverance of the Israelites from exile, yet, inasmuch as he exhorts all men to receive it, the prophet must also have had in mind the benefits which result from knowing Jehovah; for the language of the passage implies that only those who know him by owning his sovereignty will receive salvation in the full sense of the term.

With the announcement of a purpose of universal salvation the argument of the prophet from the character of Jehovah comes to a close. In his vision the deliverance of the exiles culminates in blessing to the world at large, because the end of their deliverance is that Jehovah, the knowledge of whom is salvation, may, through their instrumentality, become everywhere recognized as the true and only God. Since divine redemption is for all men, they are to be the means of helping all men to participate in it. This is the reason why the salvation promised, not to the Israelites only, but to every one who will receive it, is connected with the termination of the Exile;

¹ Ver. 22.

² Ver. 23.

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for it was not till after that event that the special mission of the nation was to commence. This is the reason, also, why the thought of a restored nation and that of a regenerated world are so often linked together in this prophecy; for it was with the restoration of the Israelites to Palestine that the regeneration of the world was to begin.

This prophet teaches, moreover, that the design of Jehovah in raising up Cyrus is, first, that his Servant Jacob or Israel may be emancipated by him; and, second, that his sole divinity may be acknowledged by mankind. As the ultimate purpose of God in raising up this conqueror was the universal recognition of his sole divinity, it follows that the work of Cyrus was preparatory to the work of Israel. By overthrowing Babylon, he broke the power of the mightiest system of idol-worship then existing, and in so doing signally discredited idolatry; and, by emancipating the exiles, he enabled Israel, or the righteous remnant in Israel, to bring about a spiritual revolution within the nation, the performance of which task was preliminary, it has been shown, to that of evangelizing the world.

The prophet's view of the nation's mission is also expressed in a remarkable way in a somewhat later passage, and one which throws an important sidelight on the true conception of the Servant;¹ for language which is elsewhere used of him is there

¹ Cap. LI. 1-16.

applied to Israel. The chapter containing that passage opens with an animated appeal to the exiles not to be discouraged by the fewness of their number, but to remember how God has multiplied them as a people in the past.¹ This appeal is accompanied with an assurance that he who blessed and increased Abraham purposes not only to comfort Zion and all her waste places, but also to send forth his "law" or instruction by means of his "nation", so that his "judgment" or law may be for a light to the peoples.² The thought of the universality of pure religion leads to the thought of an everlasting "salvation" or deliverance, because of the hope of sharing which the righteous Israelites are exhorted not to fear the reproach of men.³ Then follow a prayer to God to reveal his power as in the days of old and an ex-postulation with those exiles who are living in constant terror of being destroyed by their oppressors.⁴ After encouraging them to banish their dread of destruction and to accept his promise of deliverance, the prophet, speaking for Jehovah, says, "I have put my words in thy mouth, and with the shadow of my hand I have covered thee, to erect the heavens, and to establish the earth, and to say to Zion, Thou art my people".⁵

¹ Ver. 1, 2.

² Ver. 3-5.

³ Ver. 6-8.

⁴ Ver. 9-14.

⁵ Ver. 16. The first two verbs in this verse may be rendered "put" and "covered", or "have put" and "have covered"; and the one translated "plant" in the English versions means to erect or set up, the allusion being to the erection of a tent, as the rendering of the Septuagint indicates.

Throughout this passage the prophet addresses his hearers as "Ye that follow after righteousness" and as "Ye that know righteousness", expressions which prove that he had in his mind the community of true Israelites with whom he was associated and whom he has so frequently personified as God's Servant. In the second paragraph, Jehovah is described as designating this community his "people" and his "nation",¹ and also as himself exercising the functions which are assigned to the Servant in a previous chapter;² but the language used implies that the restored Israelites are to be the bearers of the instruction which proceeds from him, and the context indicates that the work of giving his law or religion to the nations is to be performed by these people after they emerge from the discipline of the Captivity. In proof of the latter statement, it is sufficient to observe that his "righteousness", which is represented, both here and elsewhere, as being "near",³ is parallel to his "salvation", and denotes the manifestation of his righteous purpose in the deliverance of Israel from exile. Moreover, the last verse, which contains a figurative account of the new moral universe that is about to be created, adds the further idea that the regeneration of the world is the ultimate goal of God's dealings with Israel; and the literal translation given of it shows that the production of this new moral universe depends on the agency of

¹ Ver. 4-6.

² Cap. XLIII. 1-4.

³ Cap. XLVI. 13.

the community to which is committed the word of Jehovah, and which is sheltered, as the Servant is said to have been sheltered, in the shadow of his hand.¹

As this prophet had substantially the same personified community in his mind when composing this collection of discourses, the whole prophecy is largely a description of the character and mission of Israel, viewed in the light of a Servant of God; for Israel is represented as the object of divine election, as the subject of divine inspiration, as the agent of divine revelation, and as the instrument of divine glorification. Notwithstanding what has already been said in a general way respecting the exalted epithets applied by this prophet to the Israelitish nation, each of the above-mentioned ideas calls for a brief, but special, discussion in this place.

Israel is represented as the object of divine election, because he was conceived as chosen by Jehovah to do a work for him among the heathen. Though he was highly honoured in being thus chosen, he was elected not to privilege or advantage, but to employment and service; for the prophet views him as a minister, and not as a favourite. Having a knowledge of God such as no other nation had, he was to give the world the benefit of it. The special knowledge of God he possessed was not for his own exclusive use, but for the instruction and illumination of mankind. If it be asked how his superior

¹ Cap. XLIX. 2.

measure of spiritual truth was obtained, the answer is through his superior devotion to spiritual things. As his unique religious knowledge was owing to his unique religious attitude, the idea of a particular relation on the part of God to Israel is based on the idea of a particular relation on the part of Israel to God. The primary aim of the prophet in pledging his people to the work of evangelization was to keep them mindful of their special relation to the Deity and steadfast in their personal devotion to him. There was thus a truly ethical reason for the election of Israel to be Jehovah's Servant. It was the peculiar character of his qualifications that rendered him eligible. Hence there was nothing arbitrary or partial about the choice. He was chosen on account of fitness and for the sake of service.

Israel is represented as the subject of divine inspiration, because inspiration was regarded as a fundamental preparation for his lofty mission. His functions being of a prophetic nature, he was to be endowed, after the manner of a prophet, with the spirit of prophecy.¹ Generally speaking, his equipment for service was to be twofold, namely, the spirit of God upon him and the word of God in his mouth.² With the one he would be quickened and energized; with the other he would be instructed and informed. In this group of chapters the Servant is repeatedly described as about to be qualified for his

¹ Cap. xlii. 1.

² Cap. li. 16.

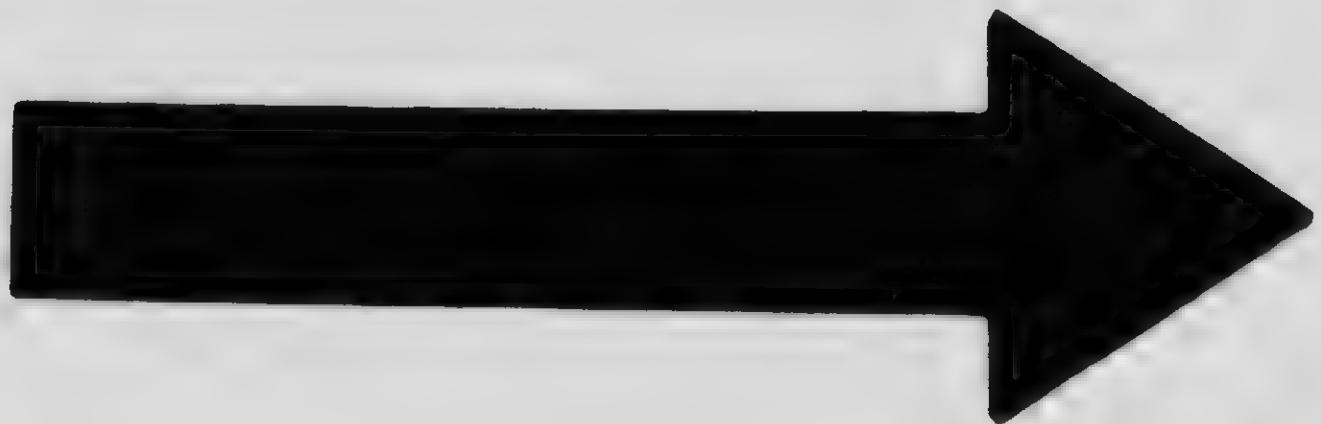
high office by his possession of the word and his endowment with the spirit of God. In addition to the passages that have been mentioned, a few more might be cited. Such passages show very plainly what this prophet considered the two great forces by means of which the purpose of God concerning the world was to be accomplished. The account he gives of the equipment of the nation is one of the most practically important features of his conception of a national Servant. The divine word was the instrument which Israel was to wield in the service of humanity, and the divine spirit was the power which would impel him to activity and would render his work effective. It was the active use of the word, therefore, under the quickening influence of the spirit, that was to enable the nation to prosecute its mission with energy and success.

Israel is represented as the agent of divine revelation, it has been shown, because he was to take the law of Jehovah to the heathen. Having a larger measure of religious truth than the other nations had, this nation was to share its spiritual heritage with them; and, having an experience of salvation which resulted from its larger measure of religious truth, it was to communicate that experience to them, too. In short, the knowledge it possessed and the experience it enjoyed were to be made the common property of all men; for, in the thought of this prophet, salvation would become general when the

knowledge of Jehovah should become universal. As it was their closer contact with God that gave the Israelites their superior knowledge of him, so it was their superior knowledge of him that led to their being constituted the people of revelation. It was their leaders and teachers, of course, who gained for them their peculiar pre-eminence, by communion with God and by reflection on truth; but through their pious representatives they were fitted, in the order of Providence, to be the vehicle of the highest religion known to the ancient world.

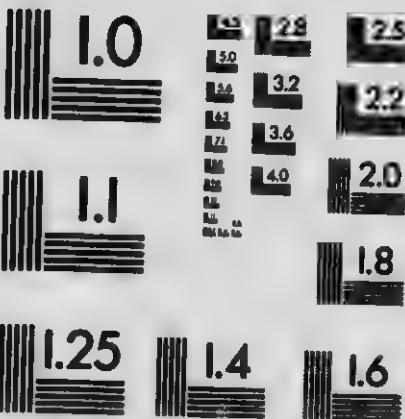
Israel is represented as the instrument of divine glorification, because he was to be the means of glorifying Jehovah among the nations. In two different places this prophet speaks of Israel as a people in and through whom God purposes to be signally glorified. In the one he says, "Jehovah has redeemed Jacob, and will glorify himself in Israel";¹ in the other he represents Jehovah as saying, "Thou art my Servant, Israel, in whom I will be glorified";² or, as the form of the verb is the same as before, "in whom I will glorify myself." These passages show that, after his deliverance from captivity, this national Servant was to glorify Jehovah by making him known to the world; that is, by manifesting his character and by communicating his truth to mankind. In proportion, therefore, as Israel should act as the agent of divine revelation, in that proportion he would become

¹ Cap. XLIV. 23. ² Cap. XLIX. 3. Compare cap. LX. 21; LXI. 3.



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the instrument of divine glorification ; for God would be adequately glorified by him only by his sharing with his fellow-men the advantages which he had himself. And the fundamental advantage out of which every other advantage sprung was his possession of a unique revelation of the divine will.¹

Expressed in one word, therefore, the mission of the nation was religion. The key to it is found in the declaration, " I will give thee for a light to the nations that my salvation may be unto the end of the earth ",² which means that the community personified as the Servant of Jehovah was to mediate his salvation to the nations, by giving them his law and by teaching them to do his will. The idea which the prophet intended to convey is similar to that which is conveyed when we say that Christian peoples should be mediators of salvation to those peoples that are without the light of Gospel truth. Since the nation was to make its knowledge of God the possession of mankind, the scope of its mission indicates that this prophet anticipated the expansion of Israelism from a national to a universal religion ; and thenceforth, as a matter of fact, nationalism in the religion of Jehovah began gradually to decline, though it did not wholly disappear till Judaism culminated in Christianity.

An analysis of the prophecy makes pretty clear to us what the general character of the message of the

¹ See Romans III. 1, 2. ² Cap. XLIX. 6, according to the margin.

restored Israelites was to be. In the first place, they were to give the nations a purer conception of God, by making known his unity and his spirituality. In the midst of polytheistic peoples, surrounded on all sides by idol-worshippers, they were to proclaim the conception of one only God, who is a transcendent moral Being, having spiritual relations with all men. In the second place, they were to give the nations a purer conception of divine grace, by letting them know that God has an interest in them all, a regard for them all, and a care over them all. He is not merely the Creator of all men, but the Saviour of all men, too; so that all the ends of the earth may turn to him and be saved. These are the fundamental features of what may be regarded as the contribution of this prophet to the religious teaching of the Old Testament, and they would naturally constitute the distinctive message which Israel had the high prerogative of bearing to mankind.

In the providence of God, the calamity of the Exile was the occasion of a religious movement which led to a spiritual revolution, first among the Jews themselves, and then among the Gentiles; for it was about the time of the Captivity that the prophet Jeremiah was inspired to announce a new divine covenant in which personal piety takes the place of collective piety; and it was during the period of the Captivity that the author of this prophecy was prompted to enunciate his doctrine of an absolute

Deity, who is as well a saving as a righteous God, and who wishes all men not simply to know of him, but to be saved by him.

By the teaching of these two prophets, together with that of Ezekiel,¹ who reinforces Jeremiah's doctrine of personal piety, the sphere of moral and religious feeling was transferred from the consciousness of the nation to that of the individual; so that, after the restoration to Palestine, religion became more inward and spiritual, and the individual rather than the nation became regarded as the religious unit. The ideal of the Church presupposed by this teaching is a community of regenerated units, which is the ideal of both Judaism and Christianity.

What has just been said shows why the nation, and not an individual, was selected for the work of foreign evangelization. Because the nation was then regarded as the religious unit, it was expected to take towards the heathen peoples the place which the individual prophet held to it. What has just been said shows, also, how the foreign missionary idea grew out of the special circumstances of the nation at the time of the Exile. During that eventful period, the Israelites were brought, as they never had been brought before, into contact with the great world-powers of Assyria and Babylonia, and that contact helped the prophet to see that, as the scope of

¹ Compare Ezekiel xviii. 2-4 with Jer. xxxi. 27-30.

Jehovah's operations extends to all nations, so the scope of his purpose embraces them all.

Each race of men has come into being with a special purpose stamped upon it, so that each race has a more or less distinctive mission, determined by the trend of its development. Having a particular purpose in each, God has a particular vocation for each. If our intellectual vision were as clear as it might be, we should be able to see in the history of every people, it is believed, a pathway towards a certain goal that grows more plain at every step. However that may be, we do, to some extent, discover such a progress in the case of every people whose history we know and whose character we understand.

The mission of Israel was religion, it should be added, because religion was his specialty. That fact shows why this, and not some other, nation was selected for so important a task. God chooses men according to their suitableness for doing the kind of work required to be done, so that the choice was in harmony with the divine method of dealing with nations and individuals in every age. Israel was then as pre-eminent in the sphere of morality and religion as Greece afterwards became in the sphere of art and philosophy, or as Rome afterwards became in the sphere of legislation and government.

The foregoing paragraph implies that there was something in the Israelites themselves which formed

a natural reason for the divine choice ; and that, it ought to be observed, was really the case. Besides the special equipment promised to them for the performance of their task, they had a natural fitness for performing it. Other peoples were influenced by religious ideas, but this people was dominated by them ; other peoples had a sense of the supernatural, but this people was subordinated to the divine ; other peoples believed in objects of worship and bowed in reverence before them, but this people recognized an absolute Deity and adored him for his justice, his kindness, and his care.

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CHAPTER VIII.

THE FULFILMENT OF THE MISSION

ACCORDING to the author of this prophecy, the Israelitish nation, or more correctly, the Jewish Church, was to diffuse religious knowledge among the nations of the world. As a divinely appointed Servant, it was to exert upon them an influence that would lead to a universal recognition of Jehovah as the true and only God. The full nature of the mission having been evinced, it must next be shown in what way, or to what extent, the mission was fulfilled.

That a little band of exiles, having neither political power nor social prestige, should be selected to do a work of evangelization for the world was a remarkable appointment. It would have been an extraordinary thing to require of such a body of men in any age of the world, but in an age when violence was rampant and idolatry was supreme—a state of society existing at that time—it was an astonishing thing. Yet, notwithstanding the difficulty of the task, the prophet not only allotted it, but also urged the performance of it.

Did this nation execute its exalted mission? In part it did, but only in part, for a very obvious reason. The duties enjoined were of an ideal character, and the Jewish Church has no more realized the divine ideal than has the Christian Church. It is possible, moreover, that the Jews have not, in any period of their history, fulfilled the prophet's expectations. But, while the bulk of the people may have failed to be all that they might have been, and, therefore, must have failed to do all that they should have done, the representative part of the nation, that part to which the name Israel properly belongs, has actually accomplished all that it could reasonably have been expected to accomplish in the circumstances.

After the first company of exiles had arrived from Babylon, a considerable time was needed to enable them to rebuild Jerusalem, to restore the Temple and to reallot the land of Palestine; but, as soon as they were quite resettled in their own country, they began to hold commercial intercourse with the surrounding nations.¹ With commercial relations re-established, their special work of evangelization would quietly commence, though, of course, on a very small scale and in a very humble way. In some such manner, we may suppose, their mission to the heathen was inaugurated.

¹ The reader will remember that, according to the Biblical records, there were three companies altogether—one of which returned with Zerubbabel (about B.C. 535), another with Ezra (about B.C. 458), and another with Nehemiah (about B.C. 445).

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But, when all the companies had returned and the nation had been fully reorganized, their dealings with other nations would increase; and, as their dealings with them increased, their evangelistic operations would become more pronounced. From that time onward, wherever the Jews went, and, as a trading people, they went almost everywhere, they took their religion with them; and, wherever they formed themselves into sufficiently large communities, they built synagogues and held meetings for the worship of Jehovah. If a community of Jews was too small to be able to erect and equip a building, the members of it established in their vicinity a *prosélyte*, or place of prayer, at which they assembled regularly for spiritual worship. As worshippers of Jehovah, they were witnesses, wherever they happened to be, to the unity and spirituality of God.

Besides the work that was done by the Jews of the Restoration, as they moved about and settled among the heathen, there was the work that was done by the Jews of the Dispersion, as those Israelites were called who remained in foreign countries after the return of their countrymen from captivity. Jews of the latter class were much more numerous than were those of the former class, because the greater part of the Hebrew people were not disposed to leave the lands in which they then resided. At that time, dispersed Jews were divided into two important sections: the one being in Babylon, where they were so comfortably

circumstanced as to be content to stay there; and the other being in Egypt, whither they had fled with Jeremiah after the death of Gedaliah, whom the Chaldean authorities had, on the destruction of Jerusalem, appointed governor of Judea.

The Jews of Babylonia spread east and north throughout Persia, Media and Parthia, and some of them may have gone as far eastward as India. During the Seleucidan era, large bodies of Jewish colonists were transplanted from Babylonia to the western provinces of Syria; and, during the persecutions of Antiochus Epiphanes, Jewish emigration extended to the most westerly limits of his empire. Emigration towards the west continued until large settlements of Jews were formed in Cyprus, in the islands of the *Æ*gean Sea and along the coast of Asia Minor.

The Jewish settlements established from time to time in Egypt—and under Ptolemy Lagus great numbers of Jews were taken there—became the source of a dispersion which spread all over the northern part of Africa and away inland as far, it is believed, as Abyssinia. Then, after the reoccupation of Jerusalem by the Romans under Pompey, Jewish settlements were established in Italy, especially in the suburbs of Rome; so that before the Christian era the Jews had become very widely dispersed, and they have been very widely scattered ever since. From pre-Christian times till now they have been going, in

larger or smaller numbers, to almost every part of the world.

The direct result of Jewish emigration and dispersion was the diffusion of a purer knowledge of God and the consequent modification of pagan beliefs and practices. A community of Jews established in any neighbourhood was a living lesson in monotheism to the people who dwelt in the vicinity of them. Their peaceful contact with heathen men and women would exert a powerful influence on heathen thought and custom, and their quiet intercourse with those about them would naturally lead to an interchange of ideas which would necessarily affect the life and conduct of their more intelligent neighbours.

It was, doubtless, owing to association and the interchange of ideas that so many influential heathen became interested in the teaching and attracted to the worship of the Jews, for we are told that Roman centurions residing in Palestine were so impressed by the character and religion of their Hebrew subjects that they erected places of worship for them. In the Gospel according to Luke, we read of one who built a synagogue at his own expense because, as the Evangelist says, he loved the "nation."¹ Elsewhere we read of Cornelius, another centurion, who, with his whole family, worshipped God after the manner of the Jews, and gave much alms to that "people."²

These two significant cases suggest that, in the

¹ Cap. VII. 5.

² Acts X. 2.

course of centuries, multitudes of thoughtful Gentiles were influenced in a similar way to abandon heathenism and to embrace Judaism. All persons thus influenced did not enter into full communion with the Jews, though very many may have done so; but they frequented Jewish assemblies, participated in Jewish festivals and joined, with varying strictness, in Jewish forms of worship. Dissatisfied with the emptiness of idolatry and the feebleness of philosophy, they found in Judaism a system of faith and practice which not only served to meet their deepest spiritual wants, but also led them to conform either wholly or partially to the ritual of the Jewish Church.

Hence the permanent and widespread dispersion of the Jews during the past twenty-five hundred years has been a providential means of enabling them to prosecute their evangelistic work, for it has greatly increased their power for usefulness as an evangelizing agency. By bringing them into close relations with foreigners in all parts of the world, it has afforded them special opportunities for making converts to their faith. With their general distribution throughout the ancient world their universal mission may be said to have commenced.

Proselytism has been another important means of evangelization by the Jews. In the book of Nehemiah we are told that, shortly after his arrival in Palestine, he included among those who took the covenant "all they that had separated themselves

from the peoples of the lands unto the law of God."¹ But, so long as the Jews retained a measure of independence, their national isolation gave them comparatively few opportunities for making proselytes on a very large scale. Down to the time of the Maccabees, therefore, owing to unsavourable circumstances, the number of converts made by them was probably rather small. After that time, however, their necessary contact with foreigners gave them increased facilities for proselytism.

On the loss of that degree of self-government which they possessed before and during the Maccabean dynasty, there was nothing left to keep them a united people but the bonds of race and religion; so, when they parted from nationality and politics, they developed rapidly in the direction of a zealous Church. Instead of lapsing into indifference or into individualism, they sought expression for their piety in devotion and association. Indeed, as their political influence began to decline, their religious fervour seems to have deepened, because, towards the end of the Maccabean rule, they are said to have been very active in getting the heathen to become worshippers of Jehovah.

Their proselytizing zeal in the early days of Christianity is proved by a passage in the Gospel according to Matthew, which describes the Pharisees as compassing "sea and land to make one proselyte".²

¹ Cap. x. 28.

² Cap. xxiii. 15.

In their intense desire to win men to the worship of Jehovah, some of the Pharisees are said to have resorted to questionable methods ; but such methods were not approved by the wiser and better Rabbis, who, it is only fair to mention, did all they could to correct mistaken motives and to exclude unworthy converts.

Just how many additions to Judaism were gained by systematic proselytizing we do not know, nor have we any means of ascertaining ; but we have reason to believe that the whole number of proselytes made before the final destruction of the Temple was exceedingly large. The frequent references in the Acts of the Apostles to a certain class of men and women who are either mentioned under the name of "proselytes"¹ or are described as "devout"² persons and as those that "fear God",³ indicate that they were very numerous in Apostolic times. Alluding to such proselytes to the Jewish faith, the author of the book declares that there were then living in Jerusalem "Jews, devout men, from every nation under heaven".⁴

That the number of proselytes to this faith at that period was very great is shown by the statements of contemporary historians. Tacitus tells of four thousand freedmen that were deported to Sardinia because they were "tainted with Jewish superstition". Seneca speaks in a somewhat rhetorical manner of

¹ Cap. XIII. 43.

² Cap. XIII. 16, 26.

³ Cap. x. 2, 7 ; XIII. 50 ; XVII. 4, 17.

⁴ Cap. II. 5.

the Jewish religion being "received throughout the whole earth, so that the conquered gave laws to the conquerors"; Josephus declares that "a great multitude of Greeks" were proselytized in Antioch, and asserts that, with the exception of a few, all the women in Damascus were attached to the Jewish worship.¹ Such was the unique position of the Jewish religion in the midst of ancient culture shortly after the time of Christ.

Another important means of evangelization by the Jews has been the Old Testament Scriptures. Under Providence, the spread of Scripture has ever been a powerful means of awakening an interest in moral and spiritual truth. A part of the Old Testament was taken to Egypt at the time of the flight with Jeremiah, some of whose prophecies were delivered in that country, and a part was also taken to Babylon by the exiles that were deported thither by Nebuchadnezzar. Wherever the Jews established themselves, both during and after the Captivity, they read portions of Scripture in their public services; and the public reading of such Scripture would give an impulse to religious thought in the minds of those who listened to it.

Thus the spread of their literature was an additional way of propagating their distinctive doctrines. But, as Hebrew ceased to be a living language

¹ See article on *Proselytes* in "The Imperial Bible Dictionary," p. 695.

several centuries before our era, having gradually fallen into disuse after the Exile through the predominance of other tongues, the writings of the Old Testament have been distributed mainly through the medium of translations. One of these, because of its very great importance, requires to be described with considerable fulness.

The first and the only pre-Christian translation of the Hebrew Scriptures was made into Greek. This work is commonly styled the Septuagint, or the Alexandrian version, and it originated in Egypt during the time of the earlier Ptolemies. Its origin is attributable partly to the religious necessity of the Jews of Alexandria, whose most familiar language was Alexandrian Greek, and partly to the literary interest of Ptolemy Philadelphus, who desired to add to his famous library a copy of the Jewish Law.

Since it is generally agreed that only the Pentateuch was translated under his auspices, the chief occasion of the translation seems to have been the requirements of the Jews themselves, who formed a large proportion of the population of Alexandria, and who needed a version of their Scriptures that they all could understand. It was only by the aid of a translation that the inspired thoughts of the Hebrew prophets and poets could then be intelligibly communicated to the great mass of the people. Just when the whole work was completed is uncertain, but it was made by different persons and at different

times ; and its preparation may have extended over a period of a century or a century and a half. But, on its completion and for centuries afterwards, it was to a large body of Jews the channel through which the teaching of the Old Testament was conveyed.

As Greek was then a well-known tongue, it was specially adapted to acquaint the heathen with a knowledge of Jehovah. Wherever the Greek language prevailed, and, owing to the conquests of Alexander, it prevailed very generally ; wherever the Greek-speaking Jews resided, and, owing to emigration and colonization, they were scattered very widely, the attention of the heathen was drawn to this translation ; so that it began at once to exert a powerful influence on very many minds. The effects produced by the Septuagint were at the outset so marked that one may very properly call it what a modern Jewish historian has quaintly called it, to paraphrase his words, the first Apostle of the Gentiles.¹

In a significant sense, the designation is as apt as it is quaint, because it enabled them for the first time to read in their own language the record of God's revelation of himself to Israel. By giving them an opportunity to examine for themselves all that is written in the Law and the Prophets, it was a most successful means of enlightening them with respect to morality and religion. The study of this

¹ See Graetz's "History of the Jews", American Edition, vol. i., p. 512.

version must have led very many heathen to turn from the worship of idols to the service of the living God. It is not possible to estimate the importance of this version, nor is it possible to measure its influence on the world. From the time of its first appearance it has been, and while Greek remains a living language it will continue to be, an instrument for good.

Apart from its direct influence in making converts to Judaism, it has had an indirect influence of a varied and potent kind. It gave an increased prestige to the Jews by enabling them to prove that they possessed a large and valuable literature, and it stimulated a genuine interest among the Gentiles in the study of that literature. In each of these ways, it was an effective means, not only of removing prejudice, but also of eliciting respect. The more thoroughly the peculiar tenets of the Jews were understood, the more favourably they were regarded as a people.

The Septuagint was also a providential preparation for Christianity, to which it rendered four important, but unconscious, services. In the first place, it disseminated far and wide the principles of monotheism, and their dissemination qualified men in large numbers for the reception of the Gospel. The Ethiopian eunuch was reading the Alexandrian version of Isaiah when he was accosted by Philip and influenced by him to accept the Christian faith. In the second place, it created a new religious phraseology, which

furnished the Evangelists and Apostles with a flexible dialect for the communication of their theological ideas. The writers of the New Testament were indebted to the Septuagint for many of their technical terms. In the third place, it furnished for a long time the medium on which the early Christians were dependent for their knowledge of the Old Testament Scriptures. During the first century or two of its existence, it was the Bible of the entire Christian Church. In the fourth place, it formed the basis of the authorized version of the ancient Scriptures for the Latin Church, and it has always been the authorized version of those Scriptures for the Eastern Catholic Church.

While the Septuagint was the first, and for a long time the only, translation of the Hebrew Scriptures, there are several other ancient versions that have served to distribute their monotheistic conceptions over a still wider area. But, since these other versions were all made in Christian times and were all owing to Christian effort, it is not necessary to name them here, especially as the purpose of this paragraph is merely to show in a general way how Christian translations of the Old Testament have helped to make known the religious truths of Judaism. It is sufficient, therefore, to remark that each of these other versions was based on either the Greek or the Hebrew text, and was the means of spreading further and further the knowledge of Jehovah.

Though the Jews made none of them, nevertheless, their monotheistic principles were disseminated by all of them. And a similar observation may be made with respect to the modern versions of the Old Testament. Though not produced by Jewish agency, they have all promulgated Jewish doctrines. The wide extent of Jewish teaching at the present time has, in a great degree, been owing to the number of different languages into which the Jewish Scriptures have been translated. What each version of the Old Testament has accomplished in the diffusion of divine truth cannot be estimated, and what all of them together are destined to accomplish cannot be conceived.

At the beginning of our era, Jews had spread the principles of monotheism over a good portion of three continents and among many and diverse nations. By means of commerce and emigration and dispersion and proselytism and Scripture, they had disseminated very widely the ideas of God and worship which form the nucleus of their religion. With the exception of India, China, and Japan, regions too distant to be compassed in so short a period, they had made the teaching of the Old Testament accessible to representative heathen in all parts of the then known world. By planting the seed of spiritual truth in all the chief centres of heathendom, they modified the conceptions of the heathen even where they made no converts among

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them. In the course of five centuries, they had so permeated pagan society with their doctrines as to afford an expectation that the time was coming when the truths of their religion would find universal acceptance and hold universal sway.

The coming of that time has been divinely hastened by the birth and growth of two other monotheistic religions, each of which has sprung—the one directly and the other indirectly—from the Jewish religion. The first of them is Christianity, which is a direct offshoot from Judaism; the second is Mohammedanism, which is an indirect offshoot. Each of these branches has prodigiously outgrown the parent stock, but the relation of each to it needs to be carefully explained.

Christianity has its roots in Judaism, and is an organic part of Judaism. Its founder was a Jew, his twelve Apostles were Jews, most of his disciples were Jews, and, for a good while, Christian communities were principally composed of either Jews or Jewish proselytes; for from the ranks of the latter the greater number of the early converts to the Christian faith are supposed to have been drawn. Owing to the genetic relation of Judaism to Christianity, there is an organic connection between the Law and the Gospel. The moral teaching of the Old Testament is the basis of the Sermon on the Mount, but the latter is an advance upon the former. While of every vital doctrine in the New Testament



the germs may be discovered in the Old, certain doctrines are more fully developed in the New than in the Old. Christianity is thus a development of Judaism. They are essentially the same religion, but the one is the doctrinal completion of the other. Hence the Christian Church is the Jewish Church reformed and perfected. But, though the former is in many respects superior to the latter, it has no monopoly of moral and spiritual truth.

Mohammedanism, also, has its roots in Judaism, and was derived from Judaism. Though Mohammed was not a Jew, he was a member of the Hebrew race, being a descendant of Ishmael, the first-born son of Abraham and the reputed progenitor of the Arabs. Brought into close contact with Jews, he became not merely a monotheist, but an advocate of monotheism and a combatant of polytheism. As a moral and religious reformer, for Islam was both a moral and religious reformation, he was influenced somewhat by Christianity, though chiefly by ancient Jewish leaders; and his preaching, both in matter and in form, was largely determined by ancient Jewish models. Kuenen says that "his whole mission was really a copy of the past revelation to the Jewish people, to which the sacred books bore witness".¹ Inasmuch, however, as many of his religious notions were taken almost bodily from Jewish legends, the religion of Mohammed, though derived from Judaism,

¹ "National Religions and Universal Religions", p. 25.

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is rather an adaptation than a development of it. In some respects, Mohammedanism is an adulteration, because it is Judaism modified by foreign materials to meet new conditions and suit new circumstances ; for, in order to make his doctrines more acceptable to the Arabs, Mohammed supplemented what he borrowed from the Jews by numerous national elements.

Since the birth of this religion, three great missionary faiths—Judaism, Christianity, and Mohammedanism—have been active in extending the teaching of the Old Testament among the nations of mankind. During that period, they have each been doing independently that which Judaism did so long alone. What any one of these faiths has done for men by the spread of pure religious truth has been done by the principles of Judaism, and therefore has, in principle, been done by Judaism ; for they are all monotheistic religions and are all of Jewish origin. Their moral teaching, too, is very similar, though that of Christianity is the most developed, and their basal doctrines are substantially the same. Mohammed made the unity and spirituality of the Deity, which is the foundation both of Judaism and of Christianity, the fundamental doctrine of his system ; and he taught, in harmony with both Judaism and Christianity, that the essence of piety is submission or obedience to the divine will. Moreover, he emphasized as strongly as either Judaism or Christianity emphasizes the duty

of piety, purity, simplicity, and sobriety. In the matter of sobriety, it may be added, his teaching is the strictest, and has produced the best results.

The mission of Israel is still being prosecuted along three independent lines of effort, and much is being accomplished along each line, though Judaism is not so aggressively missionary now as it formerly was. For a good many centuries, the Jews have had fewer opportunities for missionary activity than they once had, because the bulk of them have lived among so-called Christians, who have hated and ill-treated them. Besides, the laws in many lands have made aggressive work for them impossible. Yet, in spite of difficulties and hardships of nearly every kind, they have exerted an influence on most of the religions of the world, and they have become more numerous than at any previous period in their history.

Mohammedanism has always been more aggressive than ever Judaism was, and, notwithstanding the cruel way in which it made many of its conquests, it has done and is doing an important work for humanity, by reason of the great moral and spiritual truths which it inculcates. Though it abounds in errors and inconsistencies, for most of which Mohammed himself was not responsible, its system of morality is of a very high order, and its standard of piety of an almost evangelical character. From the ninth to the thirteenth century, Mohammedans are acknowledged

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to have been the enlightened teachers of barbarous Europe ; and, during the intervening centuries, they have won so many converts from paganism that the number of those who now profess the religion of Islam is somewhere between a sixth and a seventh of the population of the world.¹

Christianity, however, is the mightiest missionary agency on the globe to-day and has been, in the fullest sense of the term, from the days of the Apostles. When, under Constantine, it was made the State-religion of the Roman Empire, it became ascendant over Judaism ; and it has since achieved incomparable triumphs for the cause of truth and righteousness in all parts of the world. Its progress, especially during the past century, has been enormous. Because of its superiority, it has already become the nominal religion of more than a third of the whole human family. Counting Jews and Mohammedans and Christians together, therefore, more than half of the people on the earth at present accept in a general way, at least, the doctrine of one sole God.

Another reason why the Jews have not grown more rapidly as a religious body ought, in fairness, to be mentioned. Because of intolerance on the part of Christians, they have been prohibited by some govern-

¹ According to an approximate estimate, the total population of the world is, in round numbers, about 1,600,000,000. Out of this total 555,000,000 are reckoned as Christians, 245,000,000 as Mohammedans and 12,000,000 as Jews.

ments from making converts to their faith. In consequence of such injustice, they have long been advised by their teachers not to do any proselytizing in Christian countries. By disabilities which they did not deserve and prejudices for which they were not responsible, they have been prevented from being as active in spreading their religion as they would otherwise have been.

They have, doubtless, failed to be as earnest as they might, or even as earnest as they should, have been, but when one considers all the adverse circumstances—poverty, and oppression, persecution and banishment, political dependence and religious intolerance—with which they have had to contend for the last two thousand years, one must admit that they have discharged their providential functions with extraordinary faithfulness; for they have helped to mould the manners and modify the customs of every people with whom they have mingled closely for any considerable length of time.

But their work for the world is not yet done. They were never more prosperous than they are to-day, nor did they ever evince a greater devotion to duty. Wherever they reside they are what they have always been, namely, an object-lesson to those about them in religious loyalty, in moral integrity, in social sympathy, in domestic fidelity, and in freedom from criminality.

In each of these respects they are conspicuous, and

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in all of these respects combined no people can compare with them. Owing to the nature of their teaching and the character of their teachers, they have a reverence for Deity, a regard for authority, an obedience to law and an acquiescence in the dispensations of life, which give them a proud pre-eminence among their fellow-men. Everywhere, too, they stand, as they have always stood, for liberty and equity, for mercy and humanity, for tolerance and temperance, for patience and forbearance, for courage and hope.

No race approaches this race, either, in the extent and character of its influence. It has exercised a varied and powerful control over the thought and life of the world. Both religion and civilization are under a lasting obligation to it. The wide reach of its influence has been largely, if not chiefly, owing to the distribution of the Old Testament Scriptures; for, in ethical material of a fundamental sort, this body of literature is the richest in the world. This body of literature has helped to form the doctrinal basis of all subsequent religious systems and has helped to mould the ethical ideas of all subsequent moral teachers. The culmination of Judaism in Christianity and the circulation of the Jewish Scriptures with the Christian Scriptures have indirectly enabled the Jews to enrich the literature, as well as affect the thought and life, of all modern peoples; and by means of this combination the moral and spiritual teaching of the Old

Testament, which has shaped the characters of men and nations for more than two millennia, is destined to stamp itself upon the laws and institutions of humanity to the end of time.

The world owes a debt to the Jews which cannot be computed, much less repaid. Our indebtedness to them for religion is incomparably greater than it is to the Greeks for philosophy or to the Romans for law, for they gave the world, in their purest form, the fundamental doctrines of religion. In the sphere of ethical monotheism, the Jews have been the teachers of mankind; and, when all men shall have heard of the unity of the Eternal, it will have been the result either of their witness-bearing or of their teaching. Hence, as Jesus is reported to have said to the woman of Samaria, but in a sense much deeper than most persons imagine, "Salvation is from the Jews",¹ because they gave the world the knowledge of God which is the practical means of salvation; so that, wherever a man is consciously saved, he obtains that experience through the teaching of Jews, if not through their instrumentality.

Enough has now been said to show that the Jews have practically been what the prophet commanded them to be and have measurably done what he commissioned them to do. He said they were to make known the law of Jehovah, and they have made it known to as many as they could; he said

¹ John IV. 22.

they were to bear witness to the absoluteness of Jehovah, and they have borne witness to his sole divinity ever since; he said they were to be a medium of light to the nations of the world, and they have not merely mediated the truths of the Old Testament to all who would receive them, but have maintained a pure spiritual monotheism in the face of polytheism, atheism, agnosticism, and materialism. The whole scope of their mission corresponds to what the noblest representatives of the nation have been doing for mankind from the time of the Babylonian captivity. All peoples to whom they have gone or among whom they have lived have received an impulse for good from them.

The Jews have wonderfully verified the beautiful prophecy contained in a disputed part of the book of Micah: "The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass".¹ There has always been a righteous remnant of Jacob, and godly Jews have always exerted a beneficent influence—an influence as silent as the dew, as purifying as the showers, as quickening and invigorating as both combined. And Judaism is still an important factor in the sphere of morality and religion. The Jewish Church did not come to an end with the final destruction of the Temple, nor has bigotry, or intolerance, or persecution, or oppression been able to overthrow it. It

¹ Cap. v. 7.

continues to be an inspiration and a power in the world, and its best members have a zeal for God which is begotten of the belief that the deposit of truth entrusted with the Jews is for the benefit of all mankind.

Thus, in ways of which few persons think and to an extent which fewer realize, the Hebrew people have fulfilled their God-appointed mission. They have not absolutely fulfilled it, of course, nor were they expected to do so. The absolute fulfilment will come through Christianity in which, as the consummation of Judaism, its mission, no less than its teaching, culminates. Israel is the name which binds together, not merely Jews and Christians, but Mohammedans too, so far as they are true worshippers of God, for all who worship him in spirit and in truth belong to the spiritual Israel. Therefore, the work of spreading monotheism, which Judaism commenced and which Mohammedanism has greatly promoted, Christianity, as the perfect religion, must complete. In other words, it is Christianity that will eventually make the truths of Judaism universal.

For a while, for a good while, it may be, these three monotheistic Churches will continue to work apart, each contributing its share to the sum-total of religious activity, though with an increasingly better understanding among them as time goes on. But, when Jews and Mohammedans and Christians become one, and, because of the essential unity of all

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monotheistic doctrine, they are bound to become spiritually, if not organically, one, then, acting in harmonious union, they will take the perfect religion of Jesus forth till every human being has been brought to acknowledge the self-existent Jehovah as the one living and true God.

CHAPTER IX.

THE EXPLANATION OF THE PASSION

BECAUSE it treats so fully of the sufferings of the Servant, the fifty-third chapter of Isaiah has long been considered the great passion-prophecy of the Old Testament. But that chapter deals rather with their significance than with the sufferings themselves. As the element of suffering occurs in the Prologue and appears several times throughout these fourteen chapters, the whole group may be appropriately styled a passion-prophecy.

Owing to the very passionate character of that chapter, however, and its commonly supposed reference to the Messiah, it is one of the most sacred passages of ancient Scripture; but, owing to the traditional method of interpreting it, it is also one of the most misunderstood parts of the Bible. Notwithstanding what has previously been said about its teaching, therefore, a full exposition of the chapter is rendered necessary for two reasons: first, to correct a general misunderstanding of its meaning; second, to afford a thorough explanation of the passion.

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The true meaning of any piece of literature is its historic meaning, or the meaning which was in the mind of the writer, and that can be obtained only in accordance with the grammatical sense of the language which the writer used. Hence the exposition must be executed from a point of view entirely different, both from that of those who have viewed the chapter as referring to the Messiah and from that of those who have treated it as anticipated history, for many Christian expositors have regarded it as a predelineation of the historic Christ.

Instead of asking, Of whom did the prophet speak? or, To whom did he refer? most Christian expositors have rather asked, To whom is the language applicable? or, By whom has it been fulfilled? Because some parts of the chapter have been applied to Jesus of Nazareth and because he realized in a signal manner some features of the delineation, they have unwarrantably assumed that he was the subject of the account; but such an assumption is as unreasonable as it is unwarrantable. Having adopted an uncritical method of interpretation, they have failed to distinguish between the historic meaning of the passage and its New Testament application.

That certain attributes of the Servant were signally manifested in Jesus and that certain principles in this chapter were specially realized by him are facts which no Christian critic has ever called in question. On the contrary, all evangelical scholars claim that

those attributes were manifested in Jesus in their fulness, and that those principles were realized by him in their perfection. These facts, however, should not keep us from seeking the meaning which was in the mind of the prophet, the meaning which his hearers must have taken and which he intended them to take; for until that is obtained we cannot apprehend, much less appreciate, what he says.

The obtaining of that meaning is partly a matter of method and partly a matter of translation. More depends on an adequate translation than very many may suppose. But, owing to the imperfect state of the original, the passage cannot be translated with absolute certainty. The manuscripts in Hebrew have suffered considerably from corruption, and those in Greek have been similarly, if not equally, unfortunate. A reference to the Revised Version will help anyone to see how obscure the Hebrew is. The margin is filled from top to bottom with variant renderings, many of which are superior to those in the text and ought to be substituted for those in the text. Yet, with the aid of the Septuagint, it is possible to translate each verse so as to give a consistent sense.

Another thing that makes it difficult to obtain the exact meaning of this chapter is the dramatic character of the composition. The whole prophecy is dramatic, but this part of it is particularly so. Quite generally, the prophet speaks in the name of Jehovah, though occasionally he speaks in his own name.

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A good example of words spoken for himself occurs in the tenth and eleventh verses of the fortieth chapter. In one place, however, we found him speaking for the people,¹ and in two places we found him making the Servant speak;² but in this chapter he speaks sometimes for Jehovah, sometimes for himself, or his fellow-prophets, and sometimes for the Servant's Hebrew contemporaries. Hence it is only by marking each change of speaker as it occurs that we can successfully follow the line of thought.

In order to exhibit the literal signification of each verse, it seems advisable to give a new translation; and, in order to display the poetic structure of the passage, it seems expedient to give a rhythmical version. No attempt will be made to reproduce the rhythm of the original, which is extremely elaborate, because it is unlike anything in any modern language. Hebrew poetry does not depend on rhyme, nor is that of the Bible constructed with a view to rhyme, though it has a species of assonance which bears some resemblance to rhyme. The parallelism so frequently expressed in the form of a couplet throughout the passage is rather one of thought than one of sound.

As the fifty-third chapter of this book should include the last three verses of the fifty-second, because they are closely connected with it and form a logical part of it, a rhythmical version must be given of them also. Altogether, therefore, the

¹ Cap. XLII. 24.

² Cap. XLIX. 1-6; L. 4-9.

passage consists of fifteen verses. In the Revised Version these are arranged in five strophes of three verses each, but to the present writer it is doubtful if the prophet had any such arrangement in his mind. At all events, the strophes, or groups of three verses each, are both of unequal and of increasing length, the last one being the longest of all.

The measure of the Hebrew, moreover, is neither regular nor smooth, and for that additional reason cannot be imitated. Hence the same metre, amphibrach trimeter, is preserved all through the version here presented, which, excepting the occasional omission of a conjunction not essential to the sense and the occasional insertion of a word no less necessary to the sense than to the rhythm, is quite as literal as a prose translation. The omitted conjunction is "and"; the added words are "yet" and "tightly" in LII. 15, "severely" in LIII. 4, and "complainingly" in LIII. 7.

I.

LII. 13 "Behold, with | discretion | my Servant | will deal;
Will rise, be | exalted, | and be ver | y high.

14 According | as many | at him were | amazed—
So marred was | his aspect | from that of | a man,
And his figure | from that of | the children | of
men—

15 E'en so will | he yet man | y nations | surprise;
Because of | him kings will | close tightly | their
mouth,

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For that which | had never | been told them | they
see,

And that which | they never | had heard they |
perceive.

II.

LIII. 1 Who has giv | en credence | to our | report ?
To whom¹ is | the arm of | Jehovah | disclosed ?

2 He grew up² | before | him as the | young shoot,
And like as | the sprout out | of ground that | is
parched ;

No form and | no majes | ty did he | possess,
When we saw him,³ | no grace | that we | should
him | desire.

3 Despised | was he and | forsaken | of men,
A man of | afflictions | and used to | disease,
And like one | who turns a | way from us | the face,⁴
Despised | and we had | for him no | regard.

III.

1 Yet our | diseases | it was that | he took,
And our | afflictions | it was that | he bore,
Although we | regarded | him as be | ing struck
(stricken),

¹ The Hebrew has "over whom". the figure being that of a celestial manifestation.

² The conjunction that stands with this verb marks the commencement of a narrative, and may be either omitted or rendered Now.

³ Literally "And we saw him, and he had no grace that we should desire him".

⁴ So the Septuagint renders the clause, with allusion to the veiling of the face by a leper, and the rendering gives an excellent sense.

E'en smitten | of God and | severely | distressed
(afflicted).

5 But because¹ of | our rebel | lious acts he | was
pierced,
Because¹ of | our unright | eous deeds he | was
crushed;
The chastise | ment for² our | weal was up | on him,
And through his | stripes healing | has come un | to
us.³

6 The whole of | us had, like | the sheep, gone | astray,
We had ev' | ry one turn | ed to his | own way,
And Jehovah | appointed | upon him | to fall
The guilt of | the iniq | uity of | us all.⁴

IV

7 Maltreated | was he, but | he yielded himself;⁵
And would not | complaining | ly open | his mouth;
He was like | the lamb that | to slaughter | is led,
And like a | sheep that with | her shearers | is
dumb,
And would not | complaining | ly open | his mouth.

8 Through distress and | through judgment | was he
snatched | away,

¹ "For" in the English versions is ambiguous. It suggests the idea of substitution, which is not the idea here. The word in the original means because of, on account of, in consequence of.

² The Hebrew has "of", but our idiom requires for.

³ Literally "it is healed to us", which is equivalent to we are healed, or healing has come to us.

⁴ In both this and the preceding verse the assonance approaches to rhyme.

⁵ More literally "was submissive", or "submissive he was", as the word in Hebrew is a participle.

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And who would | on his gen | eration | reflect ?
For he was from | the land of | the living | cut off,
Because of | my people's | sin stricken | to death.¹
9 And with wick | ed men was | appointed | his grave,²
And he with | the rich ones³ | was after | his death;⁴
Although no | injustice | had he ev | er done,
Nor had there | been any | deceit in | his mouth.

V

10 But sorely | to crush him | Jehovah | was pleased ;
When thou shouldst⁵ | his soul a | guilt-offer | ing
make,
He would see a | posteri | ty, lengthen | his days,
And through him | would prosper | Jehovah's |
desire.
11 On account of | the toil of | his soul he | should see,
By means of | his knowledge | should be sat |
isfied ;
A just one, | my Servant, | would many⁶ | make just,
And would the | guilt of their | iniqu | ty bear.

¹ So the Septuagint renders, and so the Hebrew seems originally to have read, as the present text is imperfect.

² The Hebrew reads, "And one appointed his grave with wicked men". As the subject of the verb is indefinite, the construction is equivalent to a passive.

³ The Hebrew word is singular in form, but the parallelism shows that it is plural in sense, and so the Septuagint renders it.

⁴ The Hebrew has "after his deaths", but the rendering here given is that of the Septuagint, which seems to represent the true reading.

⁵ Though the change of person here is very abrupt, this seems to be the proper rendering, as is shown in notes, p. 134.

⁶ The Hebrew reads "the many" with reference to a certain class, but the article is here omitted because of the rhythm.

12 Hence I in | the many¹ | will give him | a share,
 And he shall | with mighty | ones portion | out
 spoil ;

Because un | to death he | has poured out | his life,
 And let him | self with the | rebellious | be ranked ;
 Whereas he | the sin of | the many² | has borne,
 And for the | rebellious | ones has in | terposed ."

But, while the passage falls quite naturally into five strophes of three verses each and while this arrangement has quite generally been recognized by Old Testament commentators, for which reason the example of the Revisers has been followed in the foregoing version, there is, as a rule, such a development of the description, or such an advance of the thought, with each additional verse that it seems better, for the sake of explicitness, to deal with each verse by itself. In some cases, indeed, there is a marked modification of the thought in the second part of the same verse.

Before the exposition is commenced, the reader is requested to study the context carefully, in order to note the close connection of this passage with what goes before it; for, in the immediately preceding verses, Jerusalem is comforted with an announcement of

¹ The Hebrew has the article here also, and the reference is to the same class.

² Though the word is here without the article, the reference is manifestly to the same persons as those mentioned in the first line of this verse and in the second line of the last. Being understood in sense, the article should be supplied in the translation.

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redemption or deliverance, and the exiles in Babylon are not only summoned to prepare for their departure from that place, but are also assured of being accompanied by the God of Israel on their homeward way. Hence the discourse to be interpreted appears to have been delivered to the captives on the very eve of their emancipation. The reader is also requested to observe that most of the verbs in this passage are rendered wrongly in the Authorized and inconsistently in the Revised Version. He should likewise observe the highly figurative character of the description, which, he must bear in mind, is that of a community, not that of an individual.

LII. 13 describes the *coming elevation* of the community of Israelites which the Servant represents. Speaking for Jehovah, the prophet tells them that a brilliant destiny is in store for them. Henceforth they will deal or act with discretion and, as a consequence, will become prosperous and prominent. Though it is not expressly stated that the elevation would be the effect of discreet dealing, yet that is clearly the implication—first, because insight or discernment is the primary idea of the Hebrew verb employed; and, secondly, because divine promotion is regarded by the Old Testament writers as the normal result of discreet action, such action being viewed by them as the outcome of a spiritually enlightened understanding. Many modern scholars, however, following the example of the Targum,

render the verb used by the word "prosper", a rendering which is thought to be required by the parallelism of the verse. Accordingly, that word is printed in the margin of the English Bible. The reference here, however, is to a change of condition, not to the success of an enterprise, which is expressed by another verb that is rightly rendered "prosper" in the last line of the last verse but two in the passage.

LII. 14, together with the first clause of verse 15, describes the *surprising transformation* of this community. Still speaking for Jehovah, the prophet assures this group of people, which has been so defaced by distress as to be to many a cause of amazement, that its reversion of fortune is to be to mankind a cause of astonishment. The body of this verse, which speaks of disfigurement, refers to a time when the community was reduced to a particularly desperate condition, such as that suggested in chapters XLIX. 7 and L. 6. But, though it has been disfigured to such an extent, or degraded to such a degree, as not to have the ordinary aspect of a human being, its unnatural appearance is to be remarkably transformed. In other words, though it has been greatly abased, it is to be greatly exalted. As much as men have been astonished at its past abasement, so much will they be astonished at its future exaltation. It will yet surprise or, as the Revisers say in the margin, "startle" many nations by its striking change of aspect. The word "sprinkle" in the

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English versions, which represents an ancient mis-translation of the original, is neither justified by the grammar nor suited to the sense. The thought is not that of a ceremonial act, but that of an unexpected sight; and the verb in Hebrew means to sprinkle only when the element used for sprinkling is expressly mentioned. Since there is no hint here of sprinkling the nations with anything, or of sprinkling anything on them, the ordinary English rendering is utterly inadmissible. The idea expressed is that of causing men to marvel, as the Septuagint suggests; and the clause is parallel in meaning with the middle clause of chapter XLIX. 7.

LII. 15 describes the *royal admiration* of this community. Still speaking for Jehovah, the prophet declares that, because of its changed condition and its altered aspect, kings will tightly close their mouth with wondering surprise; for they are to see what has never been told them and to perceive what they have never heard. The verb translated "shut" in the English versions means a good deal more than that word denotes. It means rather to compress the lips and draw back the corners of the mouth when confronted with that which goes beyond the expectation, as if one were about to say, "Is what I seem to behold an actual fact? Who could have imagined such a thing?" The meaning here is that kings will be so wonder-stricken at the future dignity and power of this community that they will tightly close their

mouth, as if they were about to exclaim, "Is this the group of pious people that was so degraded and despised in Babylon? Who would have thought the transformation possible? Has it actually attained to such a position of honour and influence?" But, incredible as the prophecy must then have seemed, in due time it was verified. Though the Jews did not become a great political power, they did become a great religious organization and a great evangelizing agency, and their religious supremacy soon made them an object of admiration, not merely to kings and princes, but to the representative men and women of the ancient world.

LIII. I describes the *prevalent incredulity* of the contemporaries of this community. Speaking now for himself and his associates, in the form of a lamentation, the prophet intimates that most of those who listen to him have not fully credited the message which he and his fellow-prophets have proclaimed, and that very few of them have clearly perceived the arm of Jehovah in the movement that is making for their emancipation; for the rendering of the Septuagint, "Lord, who has believed our report?" shows that each question here is addressed to God, not as an inquiry, but as a complaint. The report or message refers to the comforting promises that are contained in this prophecy, especially those regarding the restoration and glorification of Israel, and the arm of Jehovah refers to the divine power that was

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being displayed in the stirring events which were tending towards that end. Though the prophet had repeatedly told the exiles that the political changes of the time would result in their deliverance, the bulk of them, apparently, had been deaf to what he told them and blind to the power of God. They saw the movement that was taking place about them, but could not see the divine providence in it, nor perceive the great significance of it. The character of the complaint indicates that it was intended rather to impress than to condemn those before whom it was uttered.

LIII. 2 describes the *insignificant appearance* of this community. Speaking here for its contemporaries, so that the pronoun "we" is dramatic, the prophet goes back in thought to the outset of its career, and begins an interesting narrative of its struggles and sufferings, which tends to the end of the eighth verse. Each of the verbs in these seven verses, therefore, refers to the past, not to the future. The language being retrospective, all the tenses are historic. This community grew up before God, or under his fostering care, like the tender shoot and like the sprout of a root in an arid soil, and it had neither beauty of form nor majesty of appearance nor outward grace of any kind to attract men to it. The description suggests a humble origin and a hard struggle for existence, owing to unfavourable surroundings and adverse circumstances. Like most

other religious communities, the community which came into being as Jehovah's Servant during the Exile, had a feeble beginning and a tardy growth. Like most other such communities, too, it had not anything grand or imposing about it; for which reason, it was regarded with disfavour by the great mass of the people. This verse is logically connected with the preceding one and is explanatory of the incredulity there described. It gives a reason why so many Israelites were sceptical in regard to the prophet's message. The vast majority of them saw nothing hopeful, much less desirable, in so obscure a community. They did not recognize its important character because of its unattractive exterior. Since its aspect was so forbidding, there was little wonder that most of the people were incredulous. Such seems to be the true connection of thought.

LIII. 3 describes the *abject condition* of this community. Speaking still for its contemporaries, the prophet represents it as a man stricken with a loathsome disease, and avoided by his fellows as an object of repulsion. The words translated in the English versions "sorrows" and "grief" mean literally pains and sickness, and the latter term is printed in the margin of the Revised Version. As leprosy is a strong image for great sufferings with Biblical writers, the picture is probably that of a leper, who was then viewed as an outcast from society; and, as

the sufferings depicted were physical as well as mental, the words in the original must be taken in their literal sense. For the sake of the rhythm, however, they may be adequately rendered afflictions and disease. Since the pronoun "we" is still dramatic, this verse contains a fuller statement of how its contemporaries felt towards the community in consequence of its depressed condition. At first, their feeling was one of indifference, but afterwards it became one of disgust; so that, instead of being merely unattracted, they were actually repelled. The description thus far given shows that the pious exiles in Babylon were subject to harsh usage and reduced to great straits. Though the Jews in general are not thought to have been treated with much severity, yet it appears that those of them who stood loyally for the worship of Jehovah suffered great trials and hardships, such as oppression from their heathen neighbours and persecution from their unregenerate brethren.

LIII. 4 describes the *voluntary endurance* of this community. Speaking still for its contemporaries, the prophet represents them as perceiving the true cause of the sufferings which they have hitherto misunderstood. Instead of being smitten of God, as they had once supposed, on account of its own sin, leprosy having been viewed as a divine visitation for a grievous sin, they are now made both to see and to admit that it had really taken their diseases and

borne their afflictions. The "our" here, as well as the "we", is dramatic, and the language of the verse is very figurative. Diseases and afflictions are symbolic terms, or representative expressions, for sufferings caused by sin; and the idea is that the community of the pious in captivity endured voluntarily the harsh treatment for which their contemporaries were, by reason of idolatry and degeneracy, chiefly responsible. In this way they are made to perceive the actual connection between its passion and their sin. The word for "took" is synonymous with that for "bore", as the parallelism proves; and it means to take up or carry, not to take away. The thought expressed is that of bearing the consequences of the sins of others. The sense in which the godly exiles bore the diseases and afflictions of their fellow-countrymen is shown by chapter v. 7 of the book of Lamentations, where the poet, referring to the nation, says, "Our fathers have sinned, and are not; and we have borne their iniquities", meaning that the children bore the consequences of their fathers' misdeeds.

LIII. 5 describes the *vicarious suffering* of this community. Speaking still for its contemporaries, the prophet represents them as seeing more deeply into the meaning of its sufferings. A conviction of their guilt having been produced, they are now made not only to perceive that it was bruised because of their rebellions and crushed because of their iniquities, but also to recognize that the chastisement which was

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for their permanent advantage has been on it and that through its stripes healing has come to them. As the word for chastisement here signifies divine discipline and as the term translated "peace" in the English versions means weal or welfare, the idea is that the loyal part of the nation, by enduring patiently the trials and hardships of the Exile, suffered for the benefit of the disloyal part, for what the former then endured resulted in many of the latter being led to engage in the worship of Jehovah and in their being eventually restored to Palestine. Here we reach the heart of the chapter and touch the vital point in its teaching. By a series of dramatic pictures the prophet has prepared his hearers for this enunciation of his important doctrine of vicarious suffering. He has spoken in the Prologue of the expiation of the nation's sin by means of discipline, but here he teaches plainly that this sin was expiated through the voluntary endurance by the loyal Israelites of the chastisement which was necessary, not to render God propitious, nor to influence him to forgive their disloyal brethren, because grace is one of his attributes and he forgives men solely for his own sake, but to make them realize their guilt and feel their need of forgiveness. This prophet is most explicit in regard to the spontaneousness of divine forgiveness, as a reference to chapters XLIII. 25; XLIV. 22; XLVIII. 9, I will show.

LIII. 6 describes the *permissive infliction* of this

community. Speaking still for its contemporaries, the prophet represents them as acknowledging that they had wilfully strayed from the right way and had selfishly followed their own inclinations. Having already made them realize their guilt, he here makes them confess their sin. It was their selfishness and irreligion, more than its abject condition, that caused them to regard it with so much contempt. When the prophet makes them say that Jehovah appointed the guilt of their iniquity to fall upon it, he speaks in accordance with a Hebrew habit of thought, which connected all events immediately with the divine will. But, while in the ordinary course of Providence it is appointed that innocent persons should suffer on account of the faults of the guilty, the appointment is merely a permissive one. In the present instance, God permitted, but did not directly inflict, the suffering that was endured; so that the infliction, though providential, was purely permissive. Nor did the guilt of the ungodly exiles actually fall upon the innocent, because guilt is not transferable; but, in consequence of the sin of the former, the latter suffered along with them and on account of them. It was the natural consequences of the nation's sin which the godly exiles are said to have borne.

LIII. 7 describes the *submissive demeanour* of this community. Resuming the parable now himself, the prophet continues the story of its sufferings. Though its members were maltreated, and the word in the orig-

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in: denotes cruel treatment, yet they yielded themselves without complaint to whatever they might be required, as loyal Israelites, to bear. This verse introduces a new feature into the narrative. It implies that the godly exiles had to endure physical sufferings of an abusive kind, such as those mentioned in chapter L. 6, where the Servant is made to say that he has given his back to the smiters, and such as those described in chapter LI. 23, where Jehovah is represented as saying that his people have made their back the ground for their tormentors. But, no matter what the abusive treatment may have been, they quietly submitted to the hardships of their appointed lot. They endured them as uncomplainingly as the lamb that is silently led to the slaughter and as the sheep that is dumb in the presence of her shearers. The former image was apparently suggested by Jeremiah XI. 19, where that prophet likens himself to a tame lamb that is led to the slaughter in ignorance of any design on its life. The simile happily expresses the idea of meek endurance, and the appellation, "Lamb of God", in the New Testament has its origin here.

LIII. 8 describes the *violent death* of this community. Still speaking for himself and, as the words, "my people", indicate, for Jehovah with whom he usually identifies himself, the prophet concludes the story of its sufferings. Through distress and judgment, many of its members, for the whole com-

munity did not perish, were snatched away, or violently removed, from the earth; but the connection between their violent death and the sin of the nation was not generally perceived. Most of their countrymen, not seeing that they were taken from the land of the living, or stricken to death, because of the nation's sin, had no regard whatever for their generation. The term "judgment" in this verse seems to be used in the sense of divine judgment or chastisement, in accordance with the teaching of the fifth verse, and the word "generation" here denotes a race or class of men; so the meaning seems to be that few of the contemporaries of those guilty men who were cut off by oppression and chastisement, either thought of their true character or considered the cause of their premature removal. The fifth verse informed us that the loyal Israelites suffered on account of their rebellious brethren; this verse informs us that many of them died on their account, as well.

LIII. 9 describes the *disgraceful burial* of this community. Still speaking for himself, the prophet tells us how its members were treated after their death. Although they had been guilty of neither injustice nor deceit, they were ignominiously buried, as if they had been malefactors, with wicked and apostate men. Because of the parallelism, the second clause of this verse must express the same idea that is expressed in the first clause. Hence the word

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"rich", though not elsewhere thus used, must be synonymous with the word "wicked". Poverty and piety are so often identified in the Old Testament that rich may as appropriately designate the ungodly as poor may designate the godly. The Hebrews were particularly sensitive about the place of their interment. To be buried away from the family sepulchre was something of a dishonour, but to be buried among the common people was, as Jeremiah xxvi. 23 implies, a positive disgrace. When it is said that the godly exiles were degraded after death, in spite of their freedom from moral delinquency, it is not meant that they were altogether sinless, but merely that they were free from any act of violence or fraud, injustice or deceit. To that extent only is it stated that they were without sin. Absolute sinlessness is not suggested, much less asserted, in this verse.

LIII. 10 describes the *atonement sacrifice* of this community. Having finished his historic account, the prophet, still speaking for himself, explains the divine purpose in its sufferings. By way of introducing his explanation, he restates the fact that they took place in conformity with the appointment of Providence, who was pleased to crush the Servant; that is, was willing to permit the community to be sorely or grievously crushed. Then he goes on to say that, when Jehovah should make it a guilt-offering, it would see a posterity, would lengthen its

days, and would become the instrument of prospering or furthering his gracious design. The mode of speech in the first part of this verse is similar to that in the second part of the sixth verse. God did not directly crush this community, nor directly make it a guilt-offering, but merely permitted it to endure suffering for the sake of a moral result. Besides being Semitic in its thought, this verse is tropical in its language. The term translated in the English versions "an offering for sin" is wanting in the Septuagint, but it denotes properly a guilt-offering, and is so rendered in the margin of the Revised Version. The fundamental idea of a guilt-offering is that of making restitution or amends; and, according to Leviticus V. 14-19 where its import is clearly shown, such an offering was an atonement only for the individual presenting it. Sacrificial phraseology is here employed symbolically, therefore, to express the atoning or reconciling influence of the voluntary self-sacrifice of the loyal Israelites. What they endured had no effect on God, of course, nor did it lessen the guilt of their rebellious brethren; but it had the effect of leading many to repent of their sins and to become reconciled to God. Thus the divine purpose in their undeserved sufferings was the begetting of a numerous offspring by the awakening of others to a new religious life.

LIII. 11 describes the *complete satisfaction* of this community. Speaking again for himself and for

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Jehovah, the prophet says that, in consequence of its distress of soul, it should see results through the knowledge of which it would be satisfied, and that it should be instrumental in making the many right or righteous, because of its willingness to bear the guilt of their iniquity. The first preposition here, which is wrongly rendered in the English versions "of", is the same as that in the first part of verse five, and means because of, or on account of; and the knowledge here mentioned is not knowledge that was to be communicated to others, but knowledge that was to give gratification and prove satisfying to the possessors. The meaning is that the loyal Israelites would see the outcome of their sufferings, and that the knowledge of it would completely satisfy them. This explanation harmonizes with the next member of the verse, which shows what was to be the practical effect of their distress of soul on their ungodly countrymen. The "many", and the term stands for the disloyal part of the nation, would be made righteous, not in the forensic sense of being declared or accounted righteous, but in the ethical sense of being brought or turned to righteousness. In other words, those who had been estranged from Jehovah would become both reconciled to him and devoted to his service. The godly exiles should see such results of their sufferings, because they had voluntarily borne the guilt, that is, the consequences, of their countrymen's iniquity.

LIII. 12 describes the *ample reward* of this community. Speaking once more for Jehovah, the prophet declares that, because it has poured out its life for the sake of others and has let itself be ranked with the rebellious, he will give it a share in "the many", and it shall portion out or divide spoil with strong or mighty ones. The term translated "the great" in the English versions is the same as that rendered "the many" in the last verse, and the preposition translated "with" ought to be rendered "in". According to Job XXXIX. 17, to have a share in anything is to have it as an inheritance, or to have a proprietary interest in it; and, according to Proverbs XVI. 19, to divide spoil with others is to distribute it among others; so the idea is that the loyal Israelites should win over to their side so large a number of their ungodly countrymen that, like all great conquerors, they would have spoil to distribute among their friends. In such metaphorical language, for the spoil was not regarded as literal booty, nor was it supposed to be actually distributed, the godly exiles are assured of being amply rewarded for their undeserved sufferings by gaining spiritual victories and reaping spiritual spoil among their unregenerate brethren. The reward in this verse, like the results in the last verse, is promised solely on the ground of what they suffered for the sake of the nation. They let themselves be ranked with the rebellious, that is, those who merited punishment by reason of apostasy,

while all the time they were bearing the consequences of the sin of "the many", and were interposing in behalf of the rebellious. The latter verb signifies in the original to let fall, and here it means not to let petitions fall before God, or to intercede with him for others, as the English versions suggest, but to let oneself fall on account of others, or to interpose in their behalf, as the parallelism shows.

Thus, when the situation of the prophet is discovered and his view-point ascertained, the meaning of the passage is both clear and consistent. From verse to verse there is a close connection of ideas. This discourse was designed to convince the captives that deliverance was near and restoration sure. In figurative, but unequivocal, language they are told that a brilliant future is before them. Though the great majority have been sceptical and disloyal, they are made to admit their misconception, to realize their guilt and to confess their sin. This is done in order to show what an important part in securing redemption the loyal and believing ones among them have performed. The pious kernel of the nation to which the notion of the true Israel belonged, who were for many years distressed in their circumstances, despised by their countrymen, depressed in their spirits, abused in their bodies, removed from life and disgraced after death, are said to have endured all kinds of suffering on account of the impious and rebellious part of it, but with the result that a

new community would arise and a new Church appear after the restoration to Palestine.

That the pious kernel was the germ from which the new community should spring is proved by the next discourse, which is logically connected with the present one. In this passage, the exiles are comforted with the assurance that they will soon be delivered, in consequence of what the godly among them have endured while the ungodly among them were being led to repentance by the discipline of captivity and the development of events ; in the opening verses of the following chapter, Zion, addressed as a barren woman, is comforted with the assurance that, even now in her desolate condition, she has more children than she had as a married wife before her estrangement from Jehovah, and is bidden to prepare a tent that will be large enough to receive them, because she will spread abroad in all directions, and her posterity will take possession of nations and will cause desolate cities to be inhabited. The desolate cities which are to be inhabited are those of Palestine, and the children that are conceived as already born, are those that have just been represented as being turned to righteousness. The tent is to be more extended than formerly because the new race is to be more numerous and widespread than the old one was.

The reader should now be in a position to give a definite answer to the question of the Ethiopian eunuch in regard to the subject of this chapter, "Of

whom speaketh the prophet this? Of himself, or of some other?" He does not speak of himself, nor does he speak of any individual, but of a community of pious Israelites, of which he and his fellow-prophets were members and in the experiences of which he and they participated. That is to say, he is speaking of the active, faithful, suffering Israel, or the righteous remnant of the nation, which constituted the true Church during the Babylonian captivity. The eunuch was quite justified in asking the question, because to one who has not studied the context the account reads like that of a person; but traditional interpreters have been blameworthy for disregarding the historic setting and for viewing the delineation as a miraculous portraiture of Christ. Some of them have viewed it as almost a complete biography of him.

Had their mental vision not been dimmed by a mechanical theory of prophecy, they must have seen that many parts of the description are utterly inapplicable to Jesus. He grew not up like a root-sprout in an arid soil, but, enjoying excellent advantages, grew up under very favourable circumstances. He was not a man of pains and familiar with sickness, but was one in perfect health and of prepossessing appearance. He was not treated as a leper and abandoned by his fellows, but was admired as a preacher and followed by the multitude. His grave was not made with the wicked, nor was he disgraced after his death, but his body was taken by friends

and given an honourable burial ; and, though he was executed as a malefactor, he was not ranked with spiritual rebels, as the Servant of Jehovah is said to have been. There is a moral correspondence between his career and that of the Servant, because both suffered in the interest of others and for the sake of righteousness ; but the coincidences are all owing to that fact. As the work in each case was similar, the experiences were similar, too.

The explanation of the passion would not be complete without some further remarks on the doctrine of vicarious suffering, which is more definitely stated, if not more fully developed, in this chapter than in any other Old Testament passage. Though the terms employed to express the idea are very simple, the use made of the doctrine is very suggestive. The additional remarks concern the meaning and importance of the doctrine as it is figuratively set forth in this passage by the author of this prophecy.

Suffering is a part of the divine order, and is inseparable from the present state. It is a mark of imperfection, and an evidence of disturbance either from within or from without. All conscious beings, therefore, must suffer more or less, both on their own account and on account of others. To suffer vicariously is to suffer because of another, or to bear unmerited suffering on his account. But suffering caused by another is not vicarious in the ethical sense,

unless it is borne voluntarily. Its voluntariness is that which gives it a moral character.

Moreover, suffering because of another does not keep him from suffering at the same time, for he must pay the penalty incurred by his offence; but, while he is bearing his load of guilt, some one or ones may freely share his burden with him, or voluntarily endure what will conduce to his well-being. Hence vicarious suffering is participative, not substitutionary, and natural, not penal. It is the voluntary bearing of something for the sake of another, not by enduring in his place, but by enduring in his behalf, or on his account.

Such suffering exerts an important influence on others, an influence which may lead them to a complete amendment of life. The knowledge that someone is suffering on their account and in their behalf tends to affect them favourably. Even when it does not lead them to a complete change for the better, the influence may be beneficial. Bad men are often benefited more by what good men suffer for them than by what they suffer in their own persons. Very often, too, the good suffer more than the bad before the bad are led to repent and reform.

This was the case with the godly exiles. Though innocent themselves, they were involved in the chastisement of the guilty, but suffered in a more painful way, because they suffered for righteousness' sake; whereas the latter yielded to their surroundings and

adopted the practices of the heathen. What they endured did not keep the guilty from suffering at the same time, yet it was through their faith and patience that the nation was reconciled to Jehovah and restored to Palestine. In this way vicarious suffering is both remedial and redemptive.

The idea that temporary chastisement may serve a useful purpose and have a remedial tendency is as rational as it is Scriptural, but there is nothing in reason or Scripture to suggest that one person can literally bear the guilt or suffer the penal consequences of another's sin. Each one must pay the just penalty of his own transgression, or, as Jeremiah says, "Every one shall die for his own iniquity".¹ Individual sin can be forgiven only by repentance and faith on the part of the transgressor, and acceptance with God is not possible for him till he has done all in his power to make amends for his offence.

When the prophet, therefore, describes the godly exiles as suffering because of their rebellious brethren, he does not mean that they suffered in the place of the rebels, nor does he mean that they suffered the penalty incurred by the nation, when he describes them as having expiated its sin. He is here showing the redemptive virtue of representative suffering, and he means no more than that the one class of Israelites suffered in behalf of the other class. According to this passage, the sin of the nation was symbolically

¹ Cap. xxxi. 30.

expiated by the voluntary self-sacrifice in Babylon of a community of pious Jews, who, in spite of opposition and persecution, maintained the pure worship of Jehovah till, through their efforts and the operation of his spirit, many of the rebellious class were brought to repentance and turned to righteousness.

And it is a significant fact that, but for the fidelity of those pious Jews during the Captivity, the whole body of Israelites in Babylon would have apostatized. With their apostasy, the bulk, if not the whole, of the nation would have lapsed into heathenism ; the Scriptures which then existed would probably, if not certainly, have perished, and the religion of Jehovah would practically, if not actually, have ceased to exist. Had that occurred, then monotheism would have become extinct, and the result would have been not merely a national disaster, but a calamity to mankind, because, in that case, we could not have received the Gospel till God had trained another people to prepare the world for Christ ; so that we and all Christians to the end of time may say that the Servant of Jehovah, or the community of the pious in Babylon, suffered vicariously for us, having borne pain for our advantage and endured hardship in our behalf.

CHAPTER X.

THE APPLICATION OF THE LANGUAGE

HERE is a considerable number of quotations from this prophecy in the New Testament, and some of them are so employed as to have kept the majority of exegetes from seeking their original reference. But the language of the prophet is rather freely or loosely quoted, and it is applied to a variety of objects and in a variety of ways. As these quotations have caused Christian students much perplexity, it now remains to deal with the chief of them, and to show that they are all made on the same general principle.

The manner in which they are introduced varies a good deal, different forms being used by different writers in introducing the same quotation; but very few of them have any real significance. There is one formula, however, which, because it has misled so many students, calls for a brief discussion. This formula is translated into English, "*That* it might be fulfilled", or, "*In order that* it might be fulfilled".

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Each part of this formula—the conjunction, no less than the verb—requires to be explained.

The word in the original translated "that", or "in order that", expresses either purpose or result, so that its meaning in many a passage must be determined by the context. But in the phrase before us the case is different. According to an ancient habit of thought, the Jews connected all events directly with the will of God. Hence they would often see a design where we would see only a consequence. The New Testament writers, having been mostly trained in Judaism, seem, agreeably to the Jewish way of viewing things, to have found a divine intention in the applicability of some Old Testament passages when, in reality, no such intention existed in the divine mind. If, therefore, we would see its true force in accordance with our way of thinking, we should render the conjunction in this formula, not "in order that", but "with the result that".

The Greek verb "to fulfil", like the English word itself, means literally to fill up, to fill out, to fill full. A good instance of its literal use occurs in Matthew v. 17, where Jesus is reported as saying, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil". Here, as the context indicates, he means to say that he has come to fulfil the teaching of the Old Testament by filling its conceptions up or out or full; because he proceeds at once to develop the ideas then current among the

Jews with respect to murder, adultery, divorce, perjury, and retaliation. He destroyed or abolished nothing, save ignorance and misconception, but expanded the permanent truths of the ancient Scriptures, and perfected or completed what he found imperfect or incomplete.

In harmony with its literal meaning, but with a somewhat technical significance, this verb is employed in the phrase under discussion.¹ When a New Testament writer speaks of an Old Testament passage as being fulfilled, his idea is that its general thought is filled up or filled out in a special way. In other words, he means that something happens by which its underlying principle is specially realized. Hence, as a technical term, the word denotes a special realization of an Old Testament truth or principle. But the application of a passage said to be fulfilled is often very indefinite and sometimes rather remote. Being applied to that which was not originally intended, the quotation amounts in many cases to an adaptation or accommodation of the principle which underlies it.

A few of the quotations agree pretty closely with the Hebrew text, but the most of them agree rather with the Septuagint translation, as 1 Peter 1. 24, 25,

¹ Many authorities claim that in the formula the conjunction has sometimes an ecbatic and sometimes a telic force, but it seems more probable that, to the minds of the New Testament writers, the word always has a telic force.

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which corresponds to chapter XL. 6-8; and Romans XI. 34 and 1 Corinthians II. 16, which correspond to the thirteenth verse of the same chapter. Each of these quoted passages is an almost exact reproduction of the Greek version, but neither of them calls for further comment, as the application is quite natural, and as there is no accommodation of the sense, which is elsewhere so frequently the case.

It is a fact worth mentioning in this connection, that the first time Luke quotes from this prophecy he uses the term Servant in the very way we found the prophet using it, and employs the very word the Septuagint translator employs. In the first chapter of this Gospel, near the end of the Magnificat, or the triumphal hymn put into the mouth of Mary, he represents her as praising God for having helped "Israel his servant". Here is a reflection of such passages as chapters XLI. 8-10; XLIV. 1, 2, and the reference is to the Israelitish nation, or the people of Israel viewed as a corporate body.

In addition to express quotations from either the Hebrew or the Greek, there are occasional references in the New Testament, which, though there is no direct citation, seem to be intentional allusions to this prophecy. These the reader needs no help either to recognize or to understand. The most important quotations from the critical point of view are those which are applied to Jesus, but there are others of such interest as to claim a prior examination.

The first of these is taken from chapter XL. 3, and is applied in Matthew III. 3, Mark I. 3, Luke III. 4 and John I. 23 to John the Baptist. As found in Matthew and Mark, the quotation reads,

"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight."

This quotation, which agrees substantially with the Greek, is introduced in a different way by each of the Evangelists, and by two of them it is introduced in such a manner as might easily mislead one who had not studied the prophecy. Matthew says, "This is he that was spoken of by Isaiah the prophet", as if the prophet had actually spoken of a person; and John represents the Baptist as saying, "I am the voice of one crying in the wilderness, Make straight the way of the Lord", as if the prophet had actually had him in his mind; whereas he was speaking, not of a person, but of an impression, and was thinking of an imaginary, not of a real, voice. Addressing the exiles in Babylon with respect to their approaching deliverance, he pictures to them its nearness by assuming to hear the voice of someone calling on unseen agencies to make ready a road through the intervening desert over which Jehovah was to lead them back to Palestine. The metaphor is taken from the practice of Eastern monarchs, who, before starting on an extended journey, sent pioneers in

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advance of them to prepare the road for their progress. We have here an example of accommodated application. By each Evangelist, John the Baptist is described as the voice of one crying to others, " Make ready the way of the Lord ", because, as the forerunner of the Lord Jesus, he prepared the way for him by calling men to repentance. Hence his preparation was of a moral, not of a physical, kind.

Another interesting quotation is taken from chapter XLV. 23, and is applied in Romans XIV. 11 to men in general. Reasoning with intolerant persons in the Christian Church, the writer urges them to abstain from judging one another on the ground that all men are amenable to an infallible judgment, because it is written,

"As I live (saith the Lord) to me every knee shall bow,
And every tongue shall give praise to God."

With the exception of the words in parentheses, this quotation is both an abridgment and a modification of the Greek, and affords another example of accommodated application. In the prophecy there is no reference whatever to the subject under consideration in this epistle. There the prophet, speaking for Jehovah, declares that the time is coming when every man will relinquish the worship of idols and will acknowledge his sole divinity; here the author of Romans says nothing about the original employment of the language, but uses it to prove from Scripture

that every man must give an account of himself to his Maker. Thus that which is spoken in the prophecy as describing the acknowledgment of the one true God by all men is quoted in the epistle as describing the accountability of all men to the one true God. Divine authority implies human accountability, of course, but the two subjects are entirely different.

Another interesting quotation is taken from chapter XLIX. 10, and is applied in Revelation VII. 16 to glorified spirits. Describing the multitude of such spirits which he saw in a vision before the throne of God, the author of the book represents an elder as saying of them,

*"They shall hunger no more, neither thirst any more ;
Neither shall the sun strike upon them, nor any heat."*

This quotation is a paraphrase, but rather of the Greek than of the Hebrew, and affords another example of accommodated application. Language used by the prophet to describe the peaceful return of the exiles from Babylon and their divine support along the way, is used by the Apocalyptic to describe the felicitous condition of redeemed spirits in the other world. The former was giving a metaphorical description of an earthly journey, but the latter is giving a literal description of the heavenly state.

Another interesting quotation is taken from chapter LII. 5, and is applied in Romans II. 24 to Judaizing

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teachers. Remonstrating in imagination with one of these teachers, whom he accuses of preaching one thing and practising another, the writer says to him,

"The name of God is blasphemed among the Gentiles because of you."

This quotation agrees substantially with the Greek, and affords another example of accommodated application. The prophet meant that the name of God was blasphemed or, as the word in Hebrew signifies, despised, because of the long detention in Babylon of the Israelites, which led their heathen neighbours to attribute their calamities to the impotence of Jehovah; but the author of Romans means that the name of God was blasphemed or despised because of the gross inconsistency of Judaizing teachers, which led the surrounding Gentiles to think disparagingly of the divine character. The former was encouraging a group of sufferers, the latter is censuring a class of sinners. In the first instance, God was dishonoured by reason of calamities for which those addressed were not responsible, but which gave others a false conception of his character; in the second instance, he was dishonoured by reason of immoralities for which those addressed were censurable, and which gave others a false conception, not only of his character, but also of his requirements.

Another interesting quotation is taken from chapter LII. 7, and is applied in Romans x. 15 to preachers of

the Gospel. Speaking of its proclamation to those who have not heard it, the writer says,

"How beautiful are the feet of them that bring glad tidings of good things."

This quotation, also, is a paraphrase, though rather of the Hebrew than of the Greek, and affords another example of accommodated application. The prophet was speaking of an imaginary messenger, who is supposed to have preceded the main body of redeemed exiles and to have announced from the mountains of Judea the welcome news of their approaching return; but the author of Romans applies the language used of a bearer of good tidings of a temporal kind to the bearers of good tidings of a spiritual kind.

Another interesting quotation is taken from chapter LII. II, and is applied in 2 Corinthians VI. 17 to disciples of Jesus. Writing to the Christians of Corinth on the danger of associating with idolaters and unbelievers, the Apostle says,

"Come ye out from among them,
And be ye separate (saith the Lord),
And touch no unclean thing."

This quotation, which is also a paraphrase of the Greek rather than the Hebrew, affords another example of accommodated application. It reveals some verbal changes, too, such as the substitution of "them" for "her" and the addition of the words in

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parentheses, which show that the prophet's language was adapted to suit the apostle's purpose. The verse which is paraphrased contains a summons to the Israelites to prepare for their departure from Babylon and a command to the priests to purify themselves, according to their custom, to march with the sacred vessels of Jehovah at the head of the procession; so that what was there addressed to Jewish exiles, bidding them to depart from the place of their captivity, is here applied to Christian disciples, exhorting them to avoid association with unbelievers and idolaters. Moreover, in the prophecy the injunction to be clean refers to ceremonial purification, whereas in the epistle the exhortation to be separate refers to moral purity.

Another interesting quotation is taken from chapter LIII. 1, and is applied in John XII. 38 to rejecters of the Gospel. Referring to those who refuse to believe on Jesus, notwithstanding the signs he has done among them, the Evangelist says that they believe not on him that the word of Isaiah the prophet might be fulfilled, which he spake,

"Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?"

This quotation, the first clause of which is similarly applied in Romans X. 16, is an exact reproduction of the Greek, and affords another example of accommodated application. Each of these questions was

originally addressed by the prophet as a complaint to God—the former lamenting the little credence his contemporaries had given to his message of comfort and encouragement, the latter lamenting the slight notice they had taken of the political movement that was providentially making for their emancipation; but the questions are quoted by the evangelist as if the contemporaries of Christ had been before the prophet's mind, as if their unbelief were just what the language would naturally have led one to expect. Most of the people of his day refused to believe on Jesus, not in order that the words spoken by the prophet might be fulfilled, but with the result that it was fulfilled. The principle of religious scepticism contained in the passage was specially realized in their case.

The first quotation that is applied to Jesus is taken from chapter XLII. 1-4, and is found in Matthew XII. 18-21. Perceiving on one occasion that the Pharisees were plotting to destroy him, Jesus is represented by the Evangelist as withdrawing from the place where he then was and as charging the people who followed him not to make him known, that it might be fulfilled which was spoken by Isaiah the prophet, saying,

"Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my spirit upon him,
And he shall declare judgment to the Gentiles.

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He shall not strive, nor cry aloud ;
Neither shall anyone hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory :
And in his name shall the Gentiles hope."

This quotation, which diverges very much from the original, but agrees rather with the Hebrew than with the Greek, affords another interesting example of accommodated application. A passage, describing the mission of the nation and its unobtrusive manner of working, which was then viewed as a prophetic description of the Messiah, is here applied to Jesus in accordance with that view. But, while the language describes appropriately his character and method, it is employed in the New Testament in a very different way from that in which it is employed in the Old. There the reference is to a people, here the reference is to a person ; there the prophet speaks of the Jews taking forth the law, here the evangelist speaks of Jesus withdrawing himself ; there they are depicted as advancing to duty, here he is depicted as receding from danger ; there it is shown how they would prosecute their mission among the heathen, here it is shown how he avoided the conflict with the Pharisees. Hence the passage is quoted in a much lower sense than it has in the prophecy. Jesus withdrew from danger at that time, not in order that what the prophet said might be fulfilled, but with

the result that what he said was fulfilled. By his behaviour on that occasion the principle of prudent conduct contained in the passage was specially realized.

The second quotation that is applied to Jesus, is taken from chapter XLIV. 6, and is found in Revelation I. 17. Beholding in a vision one like unto a son of man, the Apocalyptic represents him as saying,

"I am the first and the last."

This quotation, which is similarly applied in Revelation II. 8, agrees rather with the Hebrew than with the Greek, and affords another interesting example of accommodated application. These two titles were originally used of Jehovah as the only true God, but they are here used of the glorified Jesus, who is represented as styling himself the first and the last. Since, however, the prophet was thinking solely of Jehovah as the self-existent One, the titles are applied to Jesus in harmony with the doctrine of the spiritual unity of the heavenly Father and his well-beloved Son, who may be viewed as realizing in a special way the principle of unique existence contained in the passage.

The third quotation that is applied to Jesus is taken from chapter XLIX. 6, and is found in Acts XIII. 47. Condemning the Jews of Antioch for their rejection of the Gospel, Paul and Barnabas are represented as turning from them to the Gentiles, and

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as declaring that the Lord had commanded them,
saying,

"I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost
part of the earth."

This quotation, which varies very slightly from the Greek, affords another interesting example of accommodated application. Here, again, a passage, describing the mission of the nation, which was then viewed as a prophetic description of the Messiah, is applied to Jesus in accordance with that view. Words used of a people in the Old Testament are once more used of a person in the New. But the application of them has a deeper significance than that of being made in harmony with an erroneous opinion. They apply to Christ so fittingly that the apostle regarded them as a command from God to give his gospel to the Gentiles, and there was a Scriptural justification for thus regarding them; because, as Israel was a divinely appointed medium of light and salvation to the nations, so Jesus was a divinely appointed medium of light and salvation to the world. He realized the principle of spiritual illumination contained in the passage in a pre-eminent way.

The fourth quotation that is applied to Jesus is taken from chapter XLIX. 8, and is found in 2 Corinthians VI. 2. Counselling the Christians of Corinth on the importance of improving their privi-

leges, the Apostle entreats them not to receive in vain the grace of God, because he has said,

"At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee."

This quotation accords exactly with the Greek, and affords another interesting example of accommodated application. Here, as before, a passage referring to the nation, which was then viewed as a promise made to the Messiah, is applied to Jesus in accordance with that view. The prophet was assuring the exiles that God had hearkened to their prayer for emancipation and had already helped or saved them in purpose, so that the time of favour and the day of salvation refer to their literal deliverance from captivity; but the Apostle quotes the words as if they were an assurance given to the Messiah of an accepted day for a work of spiritual deliverance and of God's acceptance of his work, and he urges his hearers not to receive the gracious offer of reconciliation to God fruitlessly, or without corresponding moral results. Jesus may here be viewed as realizing in a special way the principle of divine favour contained in the passage.

The fifth quotation that is applied to Jesus is taken from chapter LIII. 4, and is found in Matthew VIII. 17. Mentioning an evening when many infirm persons had been brought to Jesus for relief, the Evangelist represents him as healing all that were sick, that it

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might be fulfilled which was spoken by Isaiah the prophet, saying,

" Himself took our infirmities,
And bare our diseases."

This quotation, which agrees with the Hebrew rather than the Greek, affords another interesting example of accommodated application. The verse in the prophecy describes the voluntary endurance of the true Church in captivity, when the godly exiles suffered vicariously for their rebellious brethren. The prophet refers to a people, the evangelist refers to a person; the former speaks of literal suffering, the latter speaks of sympathetic suffering. The one represents a community as actually bearing mental and physical pain, the other represents an individual as compassionately removing physical disease. So this passage, too, is applied with a much lower meaning than it has in the prophecy. Matthew seems to allude to it here merely because it was, as Wesley in his "Notes" on the New Testament observes, "capable of this lower meaning also". Jesus healed those who were sick on that occasion, not in order that what the prophet had spoken might be fulfilled, but with the result that it was fulfilled. The principle of participative suffering contained in the passage was then realized by him in a special way.

The sixth quotation that is applied to Jesus is taken from chapter LIII. 5, and is found in 1 Peter

II. 24. Exhorting servants to submit to their masters, even when called to suffer wrongfully, the Apostle enforces this duty by the example of Jesus; and, after mentioning a number of ways in which, as Christians, they should imitate him who bore their sins, he concludes with the words,

"By whose stripes ye were healed."

This quotation agrees more nearly with the Greek than with the Hebrew, and affords another interesting example of accommodated application. In the prophecy, the reference is to a people; in the epistle, the reference is to a person. In the former, the godly exiles are described as suffering for the benefit of their brethren; in the latter, Jesus is described as suffering for the benefit of mankind. In the one case, the prophet makes those addressed say, "With his stripes *we* are healed"; in the other case, the apostle says for those addressed, "By whose stripes *ye* were healed". Here Peter alters the pronoun of the original and changes his discourse from the first to the second person, in order to impress upon these servants the most powerful consideration by which they could be animated to patience. The principle of advantageous suffering contained in the passage was realized by Jesus in a special way.

The seventh quotation that is applied to Jesus is taken from chapter LIII. 7, 8, and is found in Acts VIII. 32, 33. Meeting the Ethiopian eunuch return-

ing from Jerusalem, as he was coming from Samaria, Philip is reported to have heard him reading,

" He was led as a sheep to the slaughter ;
And as a lamb before his shearer is dumb,
So he openeth not his mouth :
In his humiliation his judgment was taken away :
His generation who shall declare ?
For his life is taken from the earth."

This quotation, which diverges considerably from the Hebrew, but agrees substantially with the Greek, affords another interesting example of accommodated application. Words used to describe the demeanour of a community are quoted as describing the demeanour of an individual, under undeserved sufferings. Their application to Jesus, however, is most appropriate, because he experienced trials similar to those of the godly exiles and endured them with a similar spirit. He was, indeed, the very exemplification of meekness and patience. Hence Philip was warranted in taking this portion of Scripture for a text, and in preaching from it Jesus—his informal arraignment, his irregular trial, his ignominious death ; and, with its historic meaning understood, Christian teachers will always be warranted in making a similar use of it, for he realized the principle of patient endurance contained in the passage in a pre-eminent way.

The eighth quotation that is applied to Jesus is taken from chapter LIII. 9, and is found in 1 Peter II. 22. Telling the servants he is exhorting that, as

Christians, they are called to a state of innocent suffering, the Apostle urges them to follow in the steps of Jesus, because he suffered innocently in behalf of them, and describes him as one

"Who did no sin, neither was guile found in his mouth."

This quotation, which agrees neither with the Hebrew nor with the Greek, affords another interesting example of accommodated application. Words describing the character of a people are used, with some modification, to describe the character of a person. But, as in the last example, the application is most appropriate, because what was asserted of the godly exiles is pre-eminently true of Jesus. The thought of the prophet is that nothing was done by the godly exiles to merit unjust treatment, and the same thought is expressed by the Apostle with regard to Christ. Though the sinlessness of Jesus is a doctrine elsewhere taught in the New Testament, the words are quoted by Peter, not to prove his sinless character, but to enforce an important duty. As he endured harsh treatment without giving any occasion for it, so Christian servants are exhorted to imitate his example in that respect; for he is here viewed as having realized in a special way the principle of moral integrity contained in the passage.

The ninth quotation that is applied to Jesus is taken from chapter LIII. 12, and is found in Luke XXII. 37. Addressing his disciples with respect to

his approaching departure shortly before his apprehension, Jesus is reported to have said that in him must be fulfilled this which is written,

"And he was reckoned with transgressors."

This quotation agrees substantially with both the Hebrew and the Greek, and affords another interesting example of accommodated application. Here, again, what was said of a people is applied to a person, but the application is not wholly appropriate, because, though he was regarded as a rebel towards Cæsar, Jesus was not regarded as a rebel towards God, as the disloyal Israelites had been. In consenting to an ignominious death, however, he let himself be ranked, as the godly exiles had let themselves be ranked, with malefactors and transgressors; and, by so doing, he taught his disciples to be prepared for violent treatment, too. That which is written in the prophecy was fulfilled in him, therefore, in the sense that the principle of perfect acquiescence contained in the passage was specially realized in his case.

The tenth quotation that is applied to Jesus is also taken from chapter LIII. 12, and is found in Hebrews IX. 28. Adverting to the fact that it is appointed unto men once to die, the writer speaks of Christ as

"Having been once offered to bear the sins of many."

This quotation, which agrees neither with the Hebrew nor with the Greek, but paraphrases the

thought of the last three verses of the chapter, affords another interesting example of accommodated application. What was said of a people is again applied to a person, but there is an appropriateness in the application, because, as the godly exiles bore the consequences of the nation's sin and suffered in behalf of the nation, so Jesus bore the consequences of the sins of men and suffered in behalf of the world. Though he is here described as having been offered, the reasoning throughout the epistle shows that he is really regarded as having offered himself, so that he may be viewed as realizing in a special way the principle of voluntary self-sacrifice contained in the passage.

All the chief quotations have now been examined, and examination shows that they were made, not for apologetic, but for religious, purposes. That is to say, they were used, not to prove anything about Christ or Christianity, but to develop some argument, to illustrate some principle, or to enforce some duty. In every instance, the words quoted were used with either an argumentative or an illustrative or a practical design. Moreover, excepting a few unimportant ones, the quotations are all applied in an accommodated sense; and those which are used of Jesus are exceedingly accommodated in their application, some of them being applied with a much lower meaning than they have in the prophecy. Hence, though the quoted passages have a great religious value, they

have not the doctrinal significance they are generally thought to have, because they were used in accordance with a recognized custom of accommodating Old Testament ideas to New Testament situations.

In the days of the Apostles, Hebrew prophecy was regarded by both Jews and Christians as having a typical character. A typical use was then made, not only of Hebrew prophecy, but also of Hebrew history. In other words, historic no less than prophetic Scripture was then treated as prefiguring or foreshadowing things to come. At that time, there was an almost universal application of Old Testament passages to the expected Messiah as the general antitype of all the principal events of the antecedent dispensations. This method of treating Scripture led those who adopted it to regard many passages as referring to the Messiah, or to his time, which had no such reference in the minds of those that wrote them. The quotations in this prophecy, therefore, which refer to the Servant, but which have been applied to Jesus, may be best described as typical applications of Scripture, because the nation or Church was regarded by the New Testament writers as a type of Christ.

There is still one species of allusion which, because of its peculiar character, claims a special consideration. In Luke XXIV. 26, 27, the Evangelist represents Jesus as appearing, the day after his crucifixion, to a couple of disciples on the road to Emmaus, as rebuking

them for their slowness of heart in believing all that the prophets have spoken, and as saying to them, "Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself". Then in verse 46, Luke represents him as appearing somewhat later in the day to a company of disciples in Jerusalem, and as saying to those present, "Thus it is written, that the Christ should suffer".

In these verses, the Evangelist alludes to such Old Testament passages as were then supposed to refer to the Messiah, especially those descriptive of affliction and suffering, like the fifty-third chapter of this prophecy. But, as there is no reference to the Messiah in that chapter and as there is no prophecy of a suffering Messiah in the Old Testament, the things which Jesus is said to have interpreted concerning himself were applicable to him typically and spiritually, not directly or immediately. To express the same thought differently, they were applicable to him only in the sense of testifying to truths and principles which he realized in a special way. In no other sense would it have been correct to assert that the ancient Scriptures teach that the Christ should suffer, for the Coming One foreshadowed by the prophets as the expected Christ is never described as a sufferer in any prophetic passage. Though Zechariah XII. 10, one clause of which is typically applied to Jesus in

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John XIX. 37, was long supposed to refer to the Messiah, it refers to someone who had suffered, not to someone who was to suffer.

Furthermore, when Jesus is represented as asking if it behoved not the Christ to suffer the things which he is said to have interpreted concerning himself, the meaning is that, as the general antitype of all that was prefigured in the Old Testament, it was needful or fitting for him to realize, along with other principles, that of vicarious suffering. In the same way, we should explain all such passages as Acts III. 18; XVII. 3; XXVI. 23, which speak of the Christ as suffering in accordance with the teaching of the Scriptures. The key to every such passage is found in Revelation XIX. 10, where the Apocalyptic declares that "the testimony of Jesus is the spirit of prophecy". The ancient Scriptures testify, or bear witness, of Jesus by bearing witness to truths and principles which were specially realized by him, either in his person and character or in his office and work.

It is a very suggestive fact that, so far as we have any record, Jesus did not during his public ministry apply to himself any Old Testament passage expressive of suffering for others, either on their account or in their behalf. Nor did he speak plainly to his disciples on the subject of his sufferings till near the close of his life. When, as reported in Luke XVIII. 31-34, he spoke to them of his approaching passion,

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they did not understand what he meant. "They understood none of these things", the Evangelist declares. This declaration is significant, inasmuch as it shows that the things written by the prophets were not then supposed to refer to him personally, but were considered to be applicable to him typically and spiritually.

The disciples could not understand what he meant, because they are said to have regarded him as the promised Messiah; and, in common with the rest of their countrymen, they expected one who should conquer and rule, not one who should suffer and die. They were looking for a conquering, not a suffering, Messiah. The idea of a suffering Messiah was not merely foreign to their thoughts, but repugnant to their feelings, as Peter's remark to Jesus, "Be it far from thee, Lord", in Matthew XVI. 22, very plainly indicates. They could not think of him as a Messiah destined to suffer and die—first, for the reason already mentioned, that such a conception does not occur in any part of the Old Testament; and, secondly, for the additional reason, that such a Messiah could not have procured for them the national deliverance for which they were hoping and for which they had been hoping for a long time.

To see the correctness of the latter statement, we have but to read the account given in Luke xxiv. 13-21 of Cleopas and his companion journeying from Jerusalem to Emmaus after the crucifixion of Jesus.

Describing their disappointment at his unexpected death, the Evangelist represents them in verse 21 as saying, "We hoped that it was he which should redeem Israel". The first verb here means literally were hoping, the tense implying that they had cherished this hope for a good while, and the second verb has here the meaning deliver or rescue the reference being to the removal of the Roman yoke; so that this passage proves that the hopes of the disciples, like those of the Jews, were bound up with the idea of a Messiah who should free Israel from the power of his enemies, and should restore the independence of the nation. This passage makes it perfectly clear, too, that not till after the death of Jesus did his disciples relinquish the hope that he would declare himself King of the Jews and deliver them from subjection to Rome.

That it was only the kingly idea of the Messiah which possessed their minds and kindled their imaginations prior to his death is further shown by two other accounts—the one given in Matthew xx. 20, 21 and in Mark x. 35-37, the other given in Luke xix. 11. As Jesus with his disciples was going to Jerusalem for the last time, Matthew tells us that Salome came to him and asked him to grant to her two sons the chief places of honour in the new earthly kingdom which she and they expected him to be about to establish; but Mark, who makes no mention of the mother, ascribes the application for

preferment to James and John themselves. On the same journey, apparently, as they drew near to the city, Luke states that Jesus spoke the parable of the Pounds to his disciples, because "they supposed that the kingdom of God was immediately to appear". Besides showing that it was only the kingly idea which then possessed their minds, these passages prove that it was a purely temporal kingdom which they supposed he would set up, and of which they thought he would declare himself king.

According to John XII. 16, it was not till after he was glorified that his disciples recognized how he fulfilled, or specially realized, the truths and principles of the ancient Scriptures. "These things understood not his disciples at the first", says John, referring to the unique fulfilment of Zechariah IX. 9 by the triumphal entry into Jerusalem; "but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him". From this assertion we may safely infer, that the conception of Jesus as the suffering Messiah was developed by the Evangelists and Apostles through reflection on prophetic passages expressive of suffering, particularly such passages as the fifty-third chapter of Isaiah, which is pre-eminently the passion-chapter of the Old Testament; for, if his disciples could not see how he had fulfilled a truly Messianic passage, such as Zechariah IX. 9, till after

his departure, much less could they see how he should fulfil the suffering passages of prophecy till after the same event.

In 1 Peter 1. 10, 11, the prophets are said to have searched diligently concerning the time when the salvation connected with the coming of the Messiah was to be realized. What they are said to have done with respect to the appearing of the Messiah, we may suppose the Evangelists and Apostles to have done with respect to the fulfilment of prophecy by Jesus. By searching the Scriptures reverently, they came to see what the spirit of Christ which was in the prophets foreshadowed, when it testified beforehand of the sufferings, not *of* Christ, but *unto* him, as the margin of the Revised Version shows. The meaning is that the spirit of prophecy testified to sufferings which were destined for, or appointed unto, Jesus, the New Testament Christ. But the Gospel of John teaches us that the way in which they were appointed unto him was not understood by his disciples until after Jesus was glorified.

It should now be manifest to the reader that all the quotations from this prophecy were made on the same general principle, namely, that of typically applying Old Testament language to New Testament events. Those which are used of Jesus were applied to him as the general antitype of everything significantly prefigured in the ancient Scriptures. Since, however, he united in his own person the two

functions, that of Messiah and that of Servant;¹ those quotations which refer to the Servant of Jehovah are applicable to him rather as the Servant than as the Christ; for it was as the holy servant of God more than as his anointed one that he realized in a pre-eminent way the principles of patient endurance, vicarious suffering, and voluntary self-sacrifice.

The spiritual features, both of the Servant and of the Messiah, were fulfilled in Jesus of Nazareth, because, as the perfect revealer of God and the perfect fulfiller of the divine purpose, he realized Old Testament principles and accomplished Old Testament designs. It is only by keeping the two conceptions quite distinct, however, that we can hope to apprehend the historic meaning of certain passages connected with the present subject.

The principles of prophecy, like those of poetry, are capable of many applications, and may be used of any person and in any age. But the spiritual principles of the Old Testament were peculiarly applicable to Jesus, for the reason that they all culminated in him as the perfect revealer of religious truth. From this important fact it follows that the spiritual features of this prophecy were fulfilled by him, not merely because he realized in a special

¹ In Acts III. 26; IV. 27, 30 this appellation is given to Jesus by way of distinction. The word for servant in those passages is the same as that generally used in the Septuagint of Israel throughout this prophecy.

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way some of its principles, but because the whole scope of the prophecy was spiritually verified in him. Hence the culmination of its principles in him was a matter, not of chance or accident, but of design.

In the life and character of Christ we have the spiritual accomplishment of all that is divine in Judaism and the doctrinal fulfilment of all that is prophetic in the Old Testament. As the fulfiller of Scripture, he recognized his own work in that of the Hebrew prophets and his own mission in that of the Israelitish nation. The work of the former was primarily instruction, and what they did imperfectly, he did perfectly; the mission of the latter was principally revelation and redemption, and what it has accomplished partially, he will through the Gospel accomplish completely. Most Christian scholars have erred in not seeking the historic meaning of this prophecy, but they have not erred in finding in Jesus of Nazareth the perfect realization of its spiritual conceptions.

With its historic meaning understood, one may consistently say that the conception of the Servant culminates in an individual, but the culmination is a spiritual, not a literal, one, and is in the New Testament, not in the Old. Jesus realized the spiritual content of the idea as no one else has. He was not only the lineal descendant of the national Servant, but also the spiritual embodiment and the perfect representative of it. Having embodied in himself

the divine determinations impressed on Israel, he was, in a true spiritual sense, the concentration of Israel; and in his life and work he actualized the ideal of Israel according to the mind and purpose of God.

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